# The CHRISTIAN CENTURY

## *A Journal of Religion*


The "Plateau" in Religious Education

By George H. Betts

We *Can* Have a New World If We Want It!

*An Editorial*

Why Do Russians Work So Hard?

By Maxwell S. Stewart


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# The CHRISTIAN CENTURY

September 16, 1931

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## The Office Notebook

Submitted for first prize in the "silliest sentence of the week" competition, this from Mr. David Darrah's report to the Chicago Tribune of the agreement between the vatican and Mussolini: "It is pointed out by vatican authorities that the Catholic youth clubs are reopened as before, with only a slight change in name, and at the same time *these clubs may carry flags which are only of a different color.*" Yes, the italics are ours. Aren't the words worth italics?

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Since we published the list of sources from which material for study of unemployment may be obtained—and it's amazing how the demand for that material keeps up—the Association Press, at 347 Madison avenue, New York city, has produced a complete discussion course on the subject. It has been assembled by Prof. Harrison S. Elliott and a group of other veteran discussion leaders.

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Well, the government offered $800,000,000 in long term bonds paying only 3 per cent. That isn't the kind the big investors are especially keen over (they want the 3⅜ per cent 10-year or the 3⅛ 15-year ones of the kind marketed in the spring and early summer) but the newspapers came out with the familiar headline, "Oversubscribed," on the day after the books were opened. It looks as though there must be a lot of idle money lying around in this country. But the idea of a government bond issue for construction to relieve unemployment still gets little welcome in Washington.

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Oh, yes, and while we are still reading the newspapers, here's the Navy league getting two columns in the New York Times for what it calls a "moderate" program of naval building. Very moderate indeed; only 113 ships to be built in the next six years! The Navy league does well to point out, in 1,500 or more well-chosen words, how many more ships it really *could* have demanded if its typewriter had only been well-oiled that morning.

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Yes, and China gets that 15,000,000 bushels of wheat. That's fine, but with the water still rising along the Yangtze why not double the order? China needs the wheat, and the American wheat market certainly needs to get rid of it. No matter what China pays for it, if anything, it's a good deal.

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# EDITORIAL

NATURALLY, public attention has centered on the fact that Mr. Norman Thomas, socialist leader, was among the forty-six persons arrested in Paterson, New Jersey, on September 3 for picketing a silk mill. A strike is on in the silk mills of Paterson again—it seems as though there is generally a strike in the Paterson silk mills—and these forty-six persons were arrested for parading, singing and cheering in front of a mill in an attempt to induce its operatives to join the strike. The fact that the socialist candidate for President in 1928 was among them was, of course, the important news, so far as the daily press was concerned. But there was really far more significance in the presence, among the arrested, of two clergymen of the Protestant Episcopal church. The natural social conservatism of that communion needs no emphasis. However, it is not extremely important that the ministers arrested were of the Episcopal church. The truth is that the lines are drawing in fast for a hard winter, marked by bitter industrial strife. The Christian ministry is deeply stirred by this prospect, and some considerable part of it is in a mood to take an aggressive part in the conflict. The fact that two ministers were involved in the first skirmish is prophetic; there will be other ministers on other picket-lines before the winter is over.

### The Paterson Arrests

## Minimum Salaries for Methodist Ministers

A SPECIAL commission created by the Methodist general conference of 1928 to study the matter of adequate ministerial support and equitable apportionment has made public the report which it will submit to the ruling body of the denomination at its 1932 session. There is nothing of an especially startling nature in the report, unless it is startling to find a great church seriously taking steps to insure a just basis of remuneration for all its clergy. In the light of past practice the proposal of the commission that ways be provided to test the efficiency, as well as the morals, of Methodist ministers, and to place those who fail to measure up to the required standards in an "associate" relation without employment, will sound radical, but it is nothing more than the application to the ministry of sound common sense. The report recommends that the Methodists adopt a plan for a minimum support schedule to be put into effect by every annual conference; another plan for safeguarding the efficiency of the members of annual conferences, which is to say, the Methodist clergy; another plan—already mentioned—for associate conference memberships, and a fourth plan for observing and reporting to the whole church experiments now in progress in the direction of equitable apportionments in the raising of general funds. Undoubtedly, the proposal to test ministers for their efficiency, and, if they are not doing effective work, to shelve them, will meet with opposition. Yet the commission has good grounds for its assertion that, without such a provision, any minimum wage scheme will be heavily handicapped. Whether this provision is adopted or not, it seems likely that the other items in the report will be approved. This will mean that the denomination will make it incumbent on all its annual conferences to set definite salary standards, so that men entering the Methodist ministry will be given assurances of at least a living wage. The resulting gain to the church in the heightened sense of brotherhood within its ministry should more than make up for any additional financial burdens that may have to be assumed in putting the new order into effect.

## California Methodists Establish a Minimum Wage Scale

ALMOST simultaneously with the report of this commission recommending general principles to be adopted by the whole denomination, the important Southern California annual conference has voted to put into effect a new system of ministerial support involving a minimum wage. The new scale, which was adopted by an overwhelming vote, guarantees that all single men in full time appointments shall receive at least $1200 a year and their living quarters;

that married men shall receive at least $1500 and their parsonages, and that married men who have been in the ministry for four years or more shall receive at least $1800 and parsonage, with an additional allowance of $100 for each of the first two children. Evidently the conference does not propose to put a premium on large families. An interesting fact about this scheme is that the general fund which is to make possible the paying of the minimum wage to ministers stationed in small and underprivileged charges is to be raised by contributions taken from the salaries of the other ministers. Thus, all ministers receiving salaries of under $1999 yearly are to contribute one-half of 1 per cent to the central fund; those receiving from $2000 to $2999 are taxed 1 per cent; those receiving between $3000 and $3999 give 1½ per cent; between $4000 and $4999 the rate is 2 per cent, and all ministers receiving more than $5000 contribute 2½ per cent. In addition, the conference has wisely voted that its officers shall make combinations of the smaller churches in order to provide the minimum salary wherever possible without resort to the contributions of the ministers themselves. Other Methodist conferences have adopted or are considering other plans seeking the same ends. It is plain that in this matter of ministerial salaries the Methodists, who have been at the forefront in demanding social justice, mean to practice what they preach.

## The Freedom of the Methodist Minister

SOMEWHAT aside from the matter of ministerial remuneration, there is in the report of the general conference commission already mentioned a description of the legal relationships of the Methodist minister which will prove of interest to members of other communions. "The Methodist minister," says the report, "is not an employe. He enlists for lifelong service with the church under a conviction of divine calling. He agrees to go wherever he is sent in the interest of the kingdom regardless of personal considerations. . . . The local church is not an employer. The preacher comes to it by appointment of the bishop and district superintendents. The local church 'estimates the support' which it can provide for its pastor, but this is not collectible by civil law. . . . There is a contractual relation between the preacher and the denomination as a whole, through the annual conference. There is no such relation between the local church and the preacher. His ability and character are vouched for by the annual conference, which has subjected him to a course of training and annually scrutinizes his character. He claims uninterrupted employment by virtue of this conference relationship." A condition such as this may go a long way toward explaining the remarkable freedom of the Methodist ministry, taken as a whole, in dealing with both local and general social and moral issues. That an episcopal system is subject to abuses there can be no question; Methodist history is full of instances of ministers who have been unjustly treated by their ecclesiastical superiors. But there is no tyranny more immediate, and frequently more petty, than that of a local congregation. From this the Methodist minister, by virtue of his conference membership, is considerably safeguarded. In actual practice, of course, the Methodist congregation at times exercises a form of pressure on pulpit freedom as difficult to overcome as that of any church organized on a congregational basis. But the legal basis of the Methodist minister's employment is such as to offer the forthright minister a maximum of opportunity for independent speech.

## Undermining the Disarmament Conference

EVEN more sinister than its content was the hardly concealed purpose of the statement issued to the Associated Press on the last day of August by M. Joseph Paul-Boncour, chairman of the foreign affairs committee of the French chamber of deputies. On its surface M. Paul-Boncour's statement merely informed the world that France would submit to the disarmament conference called for next February a proposal that the armed forces of every nation shall be placed at the disposal of the League of Nations for use in putting down wars of aggression. Behind the words, however, is to be seen another evidence of the French intent to wreck the conference. About three months ago, it will be remembered, France formally served notice that, because of threats to its security, it could not and would not consider any reduction of its armies at the approaching conference. Now, since the fall of the labor government in Great Britain has played so directly into its hands, the French government, through M. Paul-Boncour as a mouthpiece, is announcing that it will force on the conference an agenda that is designed to produce failure. The key to the world's armament problem, in so far as land armaments are concerned, is the French army. As Senator Borah recently pointed out, never in modern history has a nation been given the overwhelming "guarantees" of military security which France now has in the Locarno treaties and in her network of alliances with other European states. Yet France is not only announcing to the world that she will not reduce the size of her enormous army, but she has the effrontery to propose, instead of disarmament, a scheme which would, in effect, place the entire military forces of the nations holding membership in the league at French disposal.

## The Conference Can Be Saved By the Pact!

WITH the disappearance of the British labor delegation from Geneva the league becomes more than ever a creature of French control. To propose that such a body be given power to order into action

massed armies whenever it may be pleased to declare that a threat of that ancient fiction, an "aggressive war," impends, is so preposterous that the nations not under French domination will not consider it for a moment. France knows this. Her game, therefore, becomes plain. She will steer the coming conference away from the subject of disarmament—where her refusal to cooperate would put her in a bad light and perhaps even stir up trouble among her own tax-burdened peasants—to a proposal that can be spuriously proclaimed to be in the interest of peace. On the rock of this proposal she can be sure that the conference will go to pieces. She can thereupon come away from Geneva secure in the possession of her gigantic army, but piously pointing out to her people that her attempt to gain new guarantees against aggression has failed. And this, she will declare, justifies her in her refusal to cut her forces. So far as the prospects of the approaching conference are concerned, here is by far the most serious danger yet to appear. It makes it all the more clear that, if the gathering is to have *any* hope of success, the American policy must be to insist from the beginning on the existence and determining force of the Peace Pact as international law. Despite all the turmoil in Britain's present internal politics, it is not at all impossible that Mr. MacDonald would be ready to join with Mr. Hoover at once in letting the world know of British and American determination to conduct the conference deliberations on the basis of the pact. Even if the United States had to make such a declaration alone, it should be made. Better no conference at all than one which produced only an increase in international suspicion. That is exactly what the French proposal is designed to do; the only thing that can prevent the international disaster which France is contriving is an agenda based resolutely on the pact and a procedure that never drops the pact out of sight.

## Mussolini Shows His Power

POPE PIUS XI, who is credited with extraordinary political finesse, must by this time begin to wonder whether his most acclaimed triumph, in concluding the Lateran treaty of 1929, may not have been a good deal like the well-known ride of the young lady of Niger who ventured into the unknown, it will be remembered, on the back of a tiger. For with the conclusion of "peace" between the vatican and the quirinal on September 2 over the status of the Catholic Action society the smile on the face of Mussolini must have grown very wide indeed. Il duce comes back from this particular test of power licking his chops. So far as the actual terms of the agreement made public show, the outcome of the dispute between the pope and Mussolini is an almost unconditional surrender on the part of the pope. Newspaper reports state that there are supplemental verbal understandings, in addition to the formal written document now attached to the Lateran treaty, providing for some sort of religious activities on the part of priests acting as chaplains within fascist organizations. This is likely. Mussolini is undoubtedly ready to let the church's priests pray over all the organizations in Italy, provided that he retains control of all other activities. And this control, in the case of Catholic Action, he has certainly established. That body is to become a purely religious affair, paying no attention whatever to politics, athletics, or economic and social conditions. It is to be as rigidly confined to religious exercises as are churches in Russia under the soviets. It is to be split up as a national organization, retaining diocesan form only, and its directors are to be strictly confined to pro-fascists. And as the final symbolic touch, it is to display the Italian flag, and that flag only. When the original charges that produced the row are recalled it will be seen that in these formal agreements Mussolini has gained every important issue raised. Year by year it becomes clearer that the alleged gain of freedom for the papacy has in reality placed it more than ever under the thumb of the fascist dictatorship.

## We Are Nearing the End of This Sort of Thing

IN MAY, 1927, there died in the city of New York a gentleman named Payne Whitney. Mr. Whitney's father had been a lawyer and politician in the second half of the last century. He was a man of more than ordinary intelligence and vigor; he achieved the eminence of a seat in one of Cleveland's cabinets; he became a heavy owner of public utilities, particularly of street car lines, in New York. He thus became wealthy. At his death he left a fortune which, divided among his numerous heirs, has provided the basis for several other fortunes, some of them largely in excess of the original Whitney accumulation. Some of these fortunes have been used intelligently and in the public service, as in the case of that of the present Mrs. Leonard Elmhurst. Mr. Payne Whitney is spoken of by the conservative New York Times as a "capitalist and sportsman." What that means is that he received his share of his father's fortune, put it out at interest, and spent his days in playing and promoting the playing of polo, maintaining a string of race horses, paying the upkeep on sundry yachts, and in general loafing along through life in about as irresponsible, vapid and socially useless a manner as can be contrived. The street railways that his father had built up went bankrupt, but society rewarded Mr. Payne Whitney for allowing the use of his money as capital by giving him an estate which, when he died, was appraised at $186,579,746. It takes a little time to wind up estates of that sort. According to the final accountings just made public by the surrogate's court of the county of New York it took until May, 1929, to complete the job in this instance. And when the job *was* completed, the estate totaled $239,301,017. In

other words, the estate of this man by the simple process of lying dormant for two years increased by $52,721,271! If anyone believes that this sort of thing is going to continue to be possible indefinitely in this land where millions face starvation, and half the population live always on the line of a bare sustenance wage, he is a fool.

# We *Can* Have a New World If We Want It!

PUT it down in simple words that our souls as well as our minds can understand—Our old world, built on greed, has smashed. The ruin that has come upon nations, upon classes, upon institutions, upon the dearly-held hopes of men is ruin that, ultimately, is wrought by greed. Let those who care to do so use what pretentious phrases they can muster to tell us why this disaster has befallen us. Post-war deflation, business cycle, technological maladjustment, credit contraction—no matter how impressive the polysyllables, all that they mean in their essentials is this: the life of greed leads to destruction. Man's greed has proved man's ruin.

The service of government has been degraded into folly because it has been based on the assumption of the rule of greed. Within states the art of governing has been taken to be a nice balancing of the greed of one group against that of another. Politics has thus become an affair of endless chicanery, until the world around men are convinced that all forms of state organization—democracies, dictatorships, monarchies, communes—are alike impotent to produce those blessings of a justly ordered society to which they are avowedly dedicated. On the other hand, in the dealings of the states with one another the Machiavellian concepts which have ruled international relations have produced a ruin even more complete. All the thievery practiced by the powers—fated word! —in the last century has served only to precipitate a suicidal world war in this. All the ignoble jobbery of the peace treaty has turned out to be only a short cut to international bankruptcy. The political structure of the world is shaken today as never before; parts of that structure have already collapsed; other parts may collapse tomorrow. Why? Class interest; party interest; national interest—greed!

The amazing technical advance of the past decade has been robbed of its promise and made an agency of human demoralization because of an economic and social order founded on greed. Where is the release, the enlargement of life that should have come with the triumph of the machine and the application of science to human needs? The hunger fighters carry their warfare against disease and drought and the massed brutalities of nature to magnificent success, only to have greed step in and turn the bounteous harvests thus attained into a curse to those who possess them. The machine age thrusts society into an orgy of money-getting, in which men are demoralized ethically by the stratagems which the struggle for wealth enforces, or thrown on the streets as the unemployed or unemployable refuse of a system of production for profit only.

The brotherhood of our races has been destroyed by greed. The progress of our moral reforms has been impeded, or thwarted, by greed. The service of our schools has been undermined by greed. The solemn responsibility of our press has been betrayed by greed. The noblest aspirations of our literature for truth and beauty have been prostituted by greed. The simplicity and stability of our homes has, in thousands and thousands of cases, been shattered by greed. Even the message of religion has been made of no effect by greed. Other sins have entered to assist in the process of ruin, but at the bottom there has always been greed.

Millions of men now know this to be true. Millions, looking with despair upon the present desperate state of the profit-seeking world, are saying in their inmost souls, "Is there not some escape from this insanity? Is there not some better world to be won if we but seek it?" Not only the man out of work and the woman who rears her young in a tenement ask such questions; the very men who a few years ago were most complacently reaping the rewards of unrestrained competition are often to be found today most insistently questioning the basis of their own "success" and its worth when won. Amid the blackness of the present hour this one broad beam of light *does* shine—more men than ever before know that the old order has failed; more than ever before begin to see, or suspect, that it must always fail.

The world around, men are working desperately today to repair the ruin into which the present order, with its fundamental assumption of self-seeking, has betrayed us. Teachers, writers, committees, commissions, cabinets—all are working feverishly to get the nations back to a place of stable peace, and to get the workers back to a life of production and adequate reward. And for all these efforts those who sense the profound disruption and imminent danger of the hour must have the utmost sympathy. But they do not go to the bottom of the problem. However much they may succeed in patching up the present broken-down political and economic and social arrangements of mankind they will not provide a lasting remedy. The system is bound to break down again, bringing human ruin—and on a vaster scale—in the days of their children and their children's children. Any system will break down that is founded on greed.

Any pretension to moral insight or leadership demands that its possessor penetrate to the bottom of the world's present trouble and point out the greed lying there. There is no need that men should go on living in such a world. There is a better world

attainable—if they want it! It is not far-off, beyond the clouds of some fantastic future. It is right here, within sight, to be entered in and possessed at the moment we are ready to dethrone greed as the major premise of our living. In truth, there are fortunate souls scattered over the earth who, for themselves, have already entered this better world, as the serenity of their spirits in the midst of the present turmoil testifies. These are they who, for themselves, have won freedom from the harrowings of greed.

If the Christian church has any basic, any all-important part to play in the present crisis, it is to make men face the full consequences of their greed and to hold before them the promises of a world freed from its destructions. "The sin that is destroying human brotherhood and the hope of a better world is greed; the doors of the kingdom of heaven remain closed until we have escaped from bondage to the life of self-interest." The pulpit hesitates to say the words because they strike so directly at the pretenses of us all—the pretenses of the man in the pulpit as well as of the man in the pew. Such words will prove no more popular today than they were in Jerusalem nineteen hundred years ago. But the church must say them, because they are true.

Let the churches do what they can, and what they must, to support every humanitarian effort to relieve the effects of man's past folly. Let them do it unstintedly and unceasingly. But with the lifting of the hand of help let there be also a lifting of the voice of prophecy. Let there be a plain and unhesitating pointing out of this sin which has destroyed man's happiness. Let there be admonishment to the casting out of greed—national, social, individual—not as some queer and ascetic way of life, but as the only way of salvation. And let there be no ceasing in the proclamation that men do not have to live in misery and on constant guard, that they can live in a better world if they desire it, and that they may enter that better world progressively from the moment that they resolve to reject greed as a basis of life and to the extent that they do so.

# Toyohiko Kagawa

CHURCH communities, no less than communities of other kinds, run to fads. They have their heroes, who for a time ride high on a tide of intercommunal fame, and then too often are allowed to slip back into obscurity. At the turn of the century the imaginations of American Protestants—and to a considerable degree of the Protestants of the rest of the world—were captured by that remarkable trio of young men who came out of the colleges to take the leadership of the missionary movement, Mott and Eddy and Speer. A generation later, in the expansive mood that followed the war, magic attached to the name of the organizing genius who formulated those advance programs that culminated (and crashed) in the Interchurch World movement, S. Earl Taylor. Five years ago the author of a little book on "The Christ of the Indian Road" became a name to conjure with before any convention, E. Stanley Jones. At present the hero is Toyohiko Kagawa.

Kagawa is in America just now, and is being heaped with all the tokens of attention which are the lot of a hero of the hour. The attention will do him no harm, for he is far too big a man to allow the rightness of his own perspectives to be distorted by the plaudits of the crowd. And the attention will do the churches much good, for it will bring them, however unwittingly, into contact with a man who is probably the most significant figure in the Christian church today. The crowd will flock to Kagawa because of the fanfare of trumpets that is bound to precede his coming, but once in his presence it will be forced to listen to words that it needs desperately to hear.

We have spoken of him as a significant figure in the Christian church. Having written the words, we pause to wonder for a moment whether they are true. Technically true, that is. Of course Kagawa is in the Christian church; he is so far in it and so deeply that, before he has done, if his life is spared, he may have succeeded in transforming important sections of it. But we are not certain that he is technically a minister of any established denomination. He transcends denominations; even if he retains a formal membership in some one communion it means nothing. Kagawa belongs to the entire Christian fellowship.

For years he has been a power—and a growing power—in Japan. Now, when the thoughtful portion of Japanese leadership is beginning to see that the alternative before that empire is that between an enlightened liberalism and a firebrand communism, the importance of Kagawa in Japan is growing greater than ever. Remarkable as has been the way in which government, labor movement and the Japanese church have turned to him in the past, it is evident that there will be even greater demands made upon him in his homeland in the future.

Hand in hand with these added calls at home, Kagawa must now face the responsibilities of international Christian leadership. The portentous "Kingdom of God Movement" that is beginning to stir so powerfully within the churches of Canada regards Kagawa as its spiritual father. It was to Kagawa that the Christians of China, in the midst of their bewildering perplexities, made their appeal last year. The Y. M. C. A. has just brought Kagawa to be the featured speaker at its world conference; America would like to hold him here for long months of speaking. And from Britain, Germany and Scandanavia there come many indications of a desire to call him in as a sort of consulting diagnostician on the ills of the churches.

What gives the man so large a measure of world

attention? To some degree, of course, the drama of his career. It is possible to tell the story of his fight for an education, of his life in the slums, of his daring disease in behalf of the poor, of his leadership of various labor and cooperative movements, of his social services for the city of Tokyo and for the empire, of his great evangelistic meetings, of his widely read books and pamphlets, of his organizations of experimental Christians, and now of his Kingdom of God movement in such a way as to stir interest among the most blasé. Kagawa has put his life into several of his books; it could be put on the screen and, with never a change or heightening of incident, it would make an enthralling picture.

To the romance of his life, however, it is necessary, when explaining his significance, to add the power of his gospel. Yet when that gospel is examined, it is found to contain no new elements. Deeply grounded as Kagawa's preaching is in an amazing knowledge of world sociology, economics and politics, there is nothing in his actual gospel that has not been in the Christian gospel since Calvary. It is, in a phrase, a gospel that makes central the cross. It is a gospel of a God who saves the world through sacrifice.

One uses such phrases with almost a sense of apology to Kagawa. "The cross is central in his preaching." What a hopelessly worn-out stereotype it has become! Let any ranting ignoramus get up in a pulpit or in an evangelistic tabernacle and begin to bawl out something about the blood of Christ or the plan of salvation and the assurance is spread broadcast that "The cross is central in his preaching." Long ago the phrase lost all meaning; today it repels.

It must not lose its meaning in considering the message of Kagawa. The cross *is* central in Kagawa's preaching, in the sense that he lives in such a way as to show that the life of the cross is his life, and that in his preaching he demands that the life of the cross shall become the actual, day-by-day life of every Christian follower, whether minister or layman. This prophet who has risen out of the slums of Kobe has seen that Christianity is a sounding brass or a clanging cymbal until it gets down to the life of daily sacrifice for the needy. His plan of salvation is the simple one of losing one's own life in order to find it in the hitherto underprivileged life of somebody else. The kingdom of God that he is proclaiming is a kingdom in which nobody rides on another's back; in which all "bear one another's burdens and so fulfill the law of Christ."

Here is the sort of gospel that makes the mounting of Toyohiko Kagawa above the international horizon a portent to the Christian churches of all the world. Kagawa has taken the old gospel of the cross and insisted that it be applied to the inhumanities of the present world. He is, so far as we know, the first outstanding Christian evangelist who is also, openly and avowedly, a socialist. He is certainly the first Christian evangelist with a world audience who has dared to insist that Calvary stands today in the slum, in the labor barracks, in the poverty-stricken farmyard. That is why Japan listens to him; that is why multitudes outside Japan are beginning to listen to him. But the functionaries of the churches who are trying now so frantically, in the light of the man's growing following, to cultivate him, had better make sure they know who their new hero is before they commit themselves too far.

The churches have thought for some time that they were longing for a new religious revival—something that would shake this modern world out of its supercilious indifference as Wesley and Whitefield shook eighteenth century England. To that end they have sought a better educated ministry; better financed churches; better organized denominational machinery. All these things have been needed, and all of them have made their contribution to an improvement in the position of the churches. But the revival has not come. It will not come until the churches deal with the fact that lies at the bottom of Kagawa's power—the fact that this world is jammed with desperately needy people, and that living the life of the cross means sacrificing for their sakes.

# Depreciated Verbal Coinage

EDITOR THE CHRISTIAN CENTURY:

SIR: There truly has been a drop in verbal Christian currency, and even to Froude "the conventional phrases of evangelical Christianity ring untrue in a modern ear like a cracked bell." It must be allowed, sir, that it is a terrible thing for preachers that they have to talk so much about deep verities, whether they have anything to say or not.

Take the word "brother" as it is mouthed by folk today. I wonder if your feeling is anything like mine? There comes a great desire to be a maiden aunt, a stepmother, or a forty-second cousin rather than to respond to the filial rhetoric of those vendors of vestigial verbiage. I think I understand the meaning of the German proverb, "In God's name begineth all mischief."

Some clergyman in England asked recently that a moratorium be declared on scientific discovery until we had time to interpret results and revise our price list of imperishable values. What about a compulsory suspension of religious propaganda until "that which matters most shall not be the mercy of that which matters least"? Don't you believe, Mr. Editor, that most of the real skepticism of today is due to the fact that the concept of God has become associated with areas of life that are devoid both of reality and response?

When a social order is tyrannical, repressive, and deficient, under a regime aided and abetted by the Greek Catholic church, how can we have anything

but a campaign of atheism in soviet Russia? When a spurious nationalism based on mock toleration—*cujus regio, ejus religio*—is bound up with conditions that have contracted humanity "in the name of the Holy and Invisible Trinity," is there any wonder that the "God" of one nation has been the "devil" of the other? When science has permeated all of life with a sense of unity, order and sequence, and religion still continues a double entry bookkeeping system which finds the divine largely in the supernatural, the abnormal, and the magical, is there not shut off from apprehension another segment of life where God could become real?

I appeal to you, sir, and to your thought-shareholders, to inspire churches where God is less a creedal condition of entry and more a discovery at the end of a process in experimental living. You recall the historical fact that religious revivals have happened on the basis of comparative prosperity. At least Joel conditions the outpouring of the spirit to a period of land fertility. Our international Christianity must prove stronger than our international bonds, and we must observe the sequence of "first that which is natural, and *afterwards* that which is spiritual."

Yours for something more eloquent than words,

QUINTUS QUIZ.

# *VERSE*

## *Voice in the Wilderness*

I MUST shout because I meet
So much pain on every street,
So much anger hammered down
Upon a bitter ridge of frown,
So much pathos staring through
Eyes that tear the heart in two.

Near me lies the sparkling grass
Where the feet of children pass
And towers of fragrant lilac gleam
In filmy luster like a dream.
Who could ever fail to see
A miracle in every tree!

Man alone conspires to curse
Beauty through the universe.
I must shout because I meet
So much pain on every street!

LUCIA TRENT.

## *Doors*

LIFE is an edifice of many doors:
The door of birth by which we enter in;
The door into the prison-house of sin;
The door of dreams that looks on misty shores;
The door of doubt opening on dark moors;
The door of laughter and the door of pain;
The doors of faith and beauty that attain
To the bright halls of hope . . . The soul explores

Door after door this temple of desire:
The door of loneliness; the door of pride;
The door of hate through which the Crucified
Was led; the door of love to God's white fire:
And the door that enters in through Heaven's wall.
The golden door of death—last door of all.

VERNE BRIGHT.

## *Outlaw*

HE is an outlaw,
He, the dread arch-fiend,
By human nature
Long endured and screened
From condign punishment;

Yet on a day
When all good influences
Held sway,
Man outlawed him
Whom rightly we abhor.

We nevermore need say,
*"The law of war."*

LAURA BELL EVERETT.

## *At Church*

A VEILED but tender beauty floods the holy place,
The altar cross emerges spectral bright,
The head of Mary's Son is aureoled with grace,
Adoring music blends its sound with sight,
And wistful wonder bows the soul in awe,
Akin to that deep marvel of the night
The rapt Judean shepherds heard and saw—
A spell of airy voices and of haunting light.

Yet ever, through the beauty and the wonder, rings
The crucial challenge of the Master Christ,
As, down beside the altar grail, he flings
The keys—his gift and call unpriced—
The high commission to transform the world,
By costly venture of his friendly church,
Till truth and passion of the faith unfurled
Shall bring on earth the heaven of love's long search.

ARTHUR BARDWELL PATTEN.

# The "Plateau" of Religious Education

By George H. Betts

EVERYBODY knows the meaning of what psychologists call the plateau of progress in learning. We start to learn typewriting, a foreign language or golf, and for a time advance on a steadily rising curve of skill. Then comes a time when the ascending curve bends, flattens out, becomes a horizontal line—a plateau. If our persistence holds and our method is right, soon the curve again starts upward and we are on our way to further mastery and perhaps another plateau.

The same thing holds in a large and general way in the field of religious education. Go back a hundred years and the church that wholeheartedly supported the Sunday school was the rare exception. Many individual churches even refused to take in the waif left by the enthusiasm of laymen on its doorstep. No curriculum of any sort was in existence. No teachers accustomed to teaching the Bible or religion were to be had, for there were none. No equipment had been thought of. The church was built for sermons and children had no place in it except in the pews with adults.

### *When the Curve Was Upward*

Religious education was then at the stage of the novice who attacks the typewriter with two fingers, or the student who mumbles *amo, amas, amat,* or the golfer who doesn't know whether to tee off with a brassie, a driver or a putter. There was plenty of room for crude improvement, ambition was high and the curve rose steadily. During the first half of the nineteenth century the Sunday school was legally adopted by the church, the Sunday school boards were set up by the denominations, the American Sunday School union and the International Sunday School association began their careers, the instruction swung from the catechism to the Bible, attempts were made toward a unified curriculum. With some wavering the curve of progress was shooting upward encouragingly.

In the third quarter of the century a plateau stage threatened. Then came the fruitful movement for uniform lessons and teacher training and the curve of Sunday school interest rose throughout the Christian world. As the century neared its close a slackening again became evident, but new forces were organizing for another upward swing.

Progressive leaders were rebelling against the international uniform lessons. Blakeslee began a series of graded lessons later published by Scribners as the "Completely Graded Series." William R. Harper originated the "Constructive Studies in Religion." Responding to the pressure, the international lesson committee made provision for the international graded lessons. Denominations caught the spirit and the Lutherans brought out the Lutheran graded series, the Unitarians the Beacon course, the Episcopalians the Christian Nurture series. In 1899 Starbuck published "The Psychology of Religion," and in 1900 Coe wrote "The Spiritual Life," both epoch-making books.

### *A Sharp Climb*

A curve of progress was now ready for one of its sharpest climbs. In the year "The Spiritual Life" was issued, President Harper brought together a remarkable assemblage of scholars to consider the promotion of Bible study and religious education throughout the United States. Out of this meeting sprang the Religious Education association, vigorous, aggressive and ably led. The new term, "religious education," was coined, charged with magic and put into circulation almost over night. Universities added departments inscribed with this magical name, colleges provided new chairs or changed their departments of Bible to departments of religious education. Books on the teaching of religion, on the curriculum, on organization and administration of church schools began coming from the press. Churches supplemented their Sunday schools with vacation schools and then with weekday schools of religion. A new type of specialist appeared, the director of religious education, who was to hold equal rank with the preacher in the churches. Young men and women were encouraged to prepare themselves to enter the educational work of the church as a life vocation. The church was going to become a true "teaching church," at least for the young, who were to be no longer neglected and given second place in deference to their elders. Up somewhere in these directions the almost vertical curve was pointing. It was headed toward the millennium.

### *The Curve Flattens Out*

Now well over a quarter of a century has passed since this last sharp upward swing began. Where are we? What has happened? Where is the millennium which the curve has never reached? The curve has flattened, the pendulum slows up as if near the end of its arc, the plateau is coming into view, if indeed we are not already upon its sandy stretches.

It is of course true that in all social or educational movements some seed falls where it has not much earth and, though it springs up quickly, soon withers away. The somewhat hysterical enthusiasts who saw in religious education the panacea for all the sins that dog the footsteps of humanity and a cure for all the failures and shortcomings of the church have now dropped away. Only those who, by temperament, choice and training characteristically enlist for the duration of the war have stayed on. Not all that the enthusiasts expected, or that the promoters prom-

ised, or that some of the timid feared, has come to pass. Yet there *has* been progress. Some objectives have been gained which, when properly consolidated as we take breath on our present plateau, will serve well as a base for the next advance. That the whole church has not yet come up to these objectives does not disprove their value.

### *Gains That Abide*

From the vantage point of a quarter century one sees in the firm possession of the more progressive part of the church—the church has a progressive section—such gains as these:

The educational method has been recognized and the teaching church for children is fully accepted in principle.

A creditable start has been made in the application of educational psychology and scientific method to the theory and practice of religious education.

The curriculum emphasis has definitely shifted from subject-matter to living experience.

A nucleus of leadership has been trained and is available for strategic positions.

An encouraging number of churches are earnestly experimenting with newer procedures and methods for the testing of promising hypotheses.

Standards of physical equipment have progressed so that occasional churches have educational plants adequate to all reasonable demands that can be made upon them.

These are notable and lasting achievements. Why then the plateau, the slowing up of the pendulum? The answer is to be found in a complex of causes, some of which are obscure and others of which stand out to view as plainly as the traditional nose on your face.

### *I-Told-You-So*

First, a glance at one or two currently heard explanations which do not reveal causes. There is the I-told-you-so explanation of the traditionalist who says that education can never take the place of regeneration and that we have been trying to substitute clever techniques for the grace of God. This objector, having a predetermined notion of the purposes and methods of religious education, will never understand that religious education believes in regeneration and the grace of God quite as much as he himself, but seeks them by what it considers more effective means.

Then there is the explanation by the sincere but not too broadly visioned group who judge the dynamic possibilities of any force or movement without taking into account the instruments through which it must work or the obstacles that are in its way. These disillusioned ones call our attention to the confident claims made for religious education a decade, two decades ago. Then it was predicted that religious education would take rank with preaching and the pastoral office. It has not done so. They recall to us that great things were expected from the newer religious education in the way of improved conduct and stronger characters, and that such results are hard to find. It is doubtful, even, they accuse, whether the new generation of pupils show a better, if as good, a knowledge of the Bible as did the older one. And surely the young of our generation are not attending the worship services of the church any better than they were. We have given religious education its chance and it has not made good. Now let us away with it. Get back to business and run the church on the good old lines.

### *Untried Religious Education*

"Has Christianity failed?" asks a cynical doubter. "Failed!" cries its defender, "It has never been tried." In very truth, religious education, as conceived under the newer standards, has never been tried.

True, certain worthy achievements have been recorded, as suggested a paragraph or two back. The educational scientist, the theorist on curriculum and method and organization and the like, has done his task fairly well. We now *know enough* of improved teaching, of better programs and materials and set-up to double, treble or quadruple the efficiency of the church school if these means could but be put in operation. But in the main they cannot be put in operation, for causes that lie wholly outside the control of religious education and within the purview of the church; or else these obstructing causes are inherent in the general social situation and beyond any direct control by the church itself.

For illustration, religious education has the knowledge, the trained skill and the publishing and distributing agencies available to supply a curriculum that would rank favorably with the curriculum of the public school and throw any existing religious education curriculum into the discard. But such a curriculum cannot be put into the church schools for many reasons, prominent among which are these: The church has no body of teachers able to teach such a curriculum. And the church is unable or unwilling to enter upon a system of providing trained and salaried teachers comparable in efficiency with those of the public schools. This is not the fault of religious education but of the general policy of the church itself. The Israelites are not the only people whose bricks require straw.

### *Textbooks That Are Too Good*

Again, if such a curriculum were published in proper form to produce textbooks as good as the pupils are used to in the public schools, neither the church nor the parents would buy the books. The church will spend money for fine auditoriums, for great pipe organs, for professional musicians for the adult service, for stained glass windows and what not, but it will not spend money for religious education. Some of the best curriculum materials now available are greatly limited in their circulation because they

are published with cloth bindings and cost approximately as much as public school texts for the same grade. Some of the best denominational materials are greatly reduced in circulation because a rival commercial publisher, by putting out inferior lessons on cheaper paper, is able to undersell the denominational publishing house by a few cents a year.

The revised international curriculum is being seriously handicapped by the claim that the lessons are too difficult for the teachers to handle. If they are, the difficulty is not with the lessons, for any person who is justified in standing before a class can surely teach such materials. Here again, religious education is not at fault. The fault lies with a church policy that fails to remedy these obstacles and give the educational method in religion a chance. Religious education is not a system of magic that it can work without tools.

Religious education knows how to put on a program in the church school which, for two or two-and-a-half hours on Sunday morning, would give to children from the nursery grades to the junior high school a real church of their own. Experimental testing has shown the type of program that will interest and hold the children and attach them to their church. Suitable instruction, music, recreation, worship, social expression can all be provided with practically as much certainty as directs the public school curriculum for the same age. But the church does not make it possible, except in a few forward-looking congregations—to whom be all honor!—for such a program to be put into effect.

### *Obstacles in the Road*

In some cases the obstacle is money; for more equipment and room are required and the teachers in this expanded program must be paid for their service. In other cases the minister fears that this juvenile branch of the church would be in competition with the adult branch, and such ministers do not encourage competition. In still other cases, simple indifference, inertia and complacency are in the way. In olden times the children were made to come to church with their parents—why not now? For such obstructions as these, religious education is not to blame. It is not allowed to do for the church what it is perfectly able and deeply anxious to do.

In the matter of organizing and administering church schools religious education possesses a good deal of effective skill that it does not find it possible to use. And a considerable portion of these procedures have been sufficiently tested in actual practice so that their validity for wider application is reasonably assured. Acceptable systems of groupings are pretty definitely known. Proper systems of grading and promotion, serviceable record and pupil accounting systems, needed community surveys, methods of testing for results have all been made available through religious education. Yet it is impossible, in hundreds of communities, to employ most of these instruments because conditions forbid. The church constituency splits up into denominations with rival churches whose schools are so small that they cannot be successfully classified or graded. No one is provided to look after records. Surveys involve expense and require trained supervision. Tests and standardized promotions would scandalize some of the conservative supporters of the church.

### *Vested Interests*

Possibly the most serious obstacle of all preventing religious education from putting the best of its knowledge and skill at work is the half conscious but easily recognized influence of what in other connections we would call "vested interests." The truth is that the instinctive opposition with which the parent church met the Sunday school at its origin late in the eighteenth century has not wholly disappeared. The clergy are first of all preachers and naturally, and perhaps in a sense rightly, jealous of their pulpits. They don't want any part of the church program to exert more appeal than the part they themselves direct. If the children like to go to Sunday school but rebel at the adult worship service, many ministers blame the Sunday school for not cultivating a love for the church. It is impossible for them to believe that children can come as close to God in the classroom as in the auditorium. From a dozen angles it is clearly evident that portions of the ministry (with notable and militant exceptions) are sensitive concerning religious education when it is working at its best. For it is then that it seems most to substitute for what the preacher himself does in the pulpit.

Then there is also the vested interest of the adult congregations in the best of everything that the church has to offer. They listen to paid preaching, while the children listen (or fail to listen) to hit-and-miss teaching. They have for their edification a paid choir or quartet, while the children are short of song books and an instrument for their program. The adults first build and furnish the auditorium for themselves, put in expensive pews and a carved pulpit so that the "house of God" may appear worthy in his eyes. Then they provide a well-equipped kitchen and dining room, and if possible a social room or two. Finally, if any funds are left, some classrooms are annexed.

### *Impossible Conditions*

At this point definite exception from these strictures should increasingly be made of those farsighted, pioneering churches which in the last decade have supplied fully adequate educational plants as a part of their church structure. The description given still holds, however, for a vast majority of the Protestant churches of the United States. These "vested interests," which constitute a considerable section of the clergy and many congregations, often without being aware of their supreme selfishness, are making it impossible for religious education to do its full work.

They want the chief seats in the synagogue—with cushions.

Religious education, therefore, has at present reached a plateau because it is encountering obstacles not of its own making. It has made about as much progress as it will be able to make until some of these obstacles are removed. With the present teaching force, for example, it will be impossible to advance the curriculum much beyond what it is now. With the multiplicity of churches resulting in the average Sunday school numbering less than 100, adult classes included, it will be impossible to put into effect acceptable principles of organization and administration. With the present jealousy on the part of many within the church toward the newer religious education, it will be impossible to expand its program and enrich its quality. With the present penuriousness toward expenditure for religious education it will be impossible to put it on a basis of excellence comparable with the public school.

Religious education has done its part, with perhaps no more blunders than are usual in human affairs, in showing the way and providing at least some of the instruments necessary for success. If it has failed, it has failed in not carrying the body of the church along with it. But this body is a heavy load to carry up a steep curve of progress. Possibly we shall be obliged to stay on a plateau until that load is lightened, either by the light that comes through conversion, or by the inexorable course of nature, which removes each generation in order to see what better the next can do.

# If I Could Afford a Missionary

By Elizabeth Coleman

WHAT fun it would be choosing him! Degrees would not matter much. If Johns Hopkins can have a degreeless dean, why not a degreeless missionary? Probably better not yet. But grant him *some* college and *some* religious experience, and my own examinations would begin.

The first test would be to expose him to a delightful and distinguished person from the country to which I wished him to go—their ambassador or consul—and see how he reacted to this cultured representative from another land. Not long ago a Japanese councilor told me of inviting two prospective missionaries for Japan to dine with him. In commenting on the evening, he said, "I did not find that they had one single thing to give, and they did not know enough about Japan even to ask intelligent questions." *My* missionary would have to pass with a different report. He must be ready to listen, quick to understand, and anxious for suggestions.

### *The Culture Test*

If he passed the critical eye of Mr. Cultured Oriental, I would take him to the best available exhibition of the art of the country to which he was going. Statues would make a good test. Would he say, "Idols"? If he did, unless I could help him to see, "In the elder days of art, builders wrought with greatest care, each minute and unseen part—for the gods see everywhere," he could not go for me. He might be a good man but not big enough. He need not know the principles of art to respond to beauty as it has been expressed in carvings, and pictures and shrines, and so be able to learn and understand more. But if all of it was to him "crazy," then he would not have the understanding heart which my missionary must have.

The third test would be of his manners. I would ask my most sophisticated friend to invite my candidate to her home. Let him be a guest at her most delightful dinners and teas, see how he fitted into a home of refinement. Whether he knew enough to write her a note when he left, whether he was a "gentleman" under all circumstances. If he had had little social training in the way of the world, whether he had the quick eye to note the small things which are the pleasant amenities of life. For if in my friend's luxurious home he could not fit in with new social standards, how could he be able in another civilization, to find adjustments to its differing requirements, which are after all so important?

### *Travel Trained*

Then suppose my university trained, called-by-the-name-of-Jesus candidate, can pass the cultured oriental, has the understanding spirit which reveals itself in appreciation of art and culture, and the social graces to make him at home in the homes of either the rich or the poor and acceptable anywhere—what would I want next? Some real education to reduce his America and add plus to his world. I would send him to his new place of living (notice I did not say work or field) by the longest possible route. If he were going to China or Japan, I would send him by way of Europe and so rub off some of the corners before he got to the orient. Missionaries have criticized many things in the orient because they had not seen the manners and customs of Europe. Many a sarcastic remark at differences of customs would never be made if one had known life in France or Italy. This long leisurely voyage would be a sort of postgraduate course for my missionary. Everywhere, in every land, I would want him to meet the *best*

people of the country. The art galleries of Europe would be enriching background for the orient, the gardens would give him standards for comparison, the worship of churches would reveal to him the great spirit underlying differences of form.

When he arrived, what next?

First of all, I would want my most delightful friend in the new country to talk with him about suitable manners, take him to see the most interesting and delightful things, and arrange for him to meet all the people he could. The first three months I would like him to go about leisurely to see the greatest places in the land, and the most beautiful spots and temples, loved for centuries by the people of the country. To roam about in the country, enjoy the shops, find out what he needed for his own home, and how to shop. Orientate himself, not trying to do anything, but learning to enjoy the people and the place. Of course he would learn some words, and find how much he wanted to learn more. Then when he made his home and began on the language it would not be an awful bugbear, having to be borne, but a delightful privilege, to be enjoyed as a great new adventure into the heart and life of another people.

### *My Missionary's Work*

Then his home. Of course my missionary must have a *wife,* not a salaried worker, who would be a real home-maker. I would not care whether my missionary ever taught a class or preached a sermon, or wrote a book. All I would ask of him would be that he would have a home with a wide open door, where day after day all sorts and conditions of men met and found it easy to share the really great things of life. My Quaker thought of sacrament as being celebrated every time we meet about the table would be his thought, whether he was a Quaker or not, and every meal would be a sharing of life.

Of course he would probably find the friends he made asking for a class where he would teach them or talk over with them the things they would know he believed. How naturally even one's pictures on the walls can bring such a request. But the *one* thing I would ask of my missionary would be that his home should be of "the order of the home of Jesus." His books, and his pictures and his magazines, more than almost anything on his tea table, would all be equipment for the work I would want him to do. "Come in to tea" should be an everyday invitation. His guest would soon find out that the tea was not the important thing, but only the sharing of enriching thoughts and experiences. How much harder than to teach a Bible class it is to have an afternoon tea which is more than food for the body! In the class people come knowing what it is to be, and the teacher has everything his way. But over the tea cups, if the talk is not to be trivial chatter worth nothing but for the moment, what thought—and prayer—it will take.

How well I remember a home in Tokyo, and how entrance into it enriched life! It did not need the tiny shrine to make you know the heart of the home was a *real* shrine. Life was always bigger and finer when you came away. Here racial and national characteristics were not puzzling problems, but enriching experiences in brotherhood. So would my missionary home be. "All my thoughts have changed since I began to come to your home," would be heard over and over again in his home. There would never be any dividing of foreigner and oriental—all would be friends.

### *Sharing*

I would hope it would not take my missionary long to reach the spirit of understanding where some one of the religion of the country would share with him the best of his own religious experiences—different as it might be. To enter the shrine in some home, and have the host, with reverent voice, tell what it meant to him to go there morning after morning for prayer and meditation, before going down to his day's work at the office, would make my missionary think carefully how much he had to add to an experience like that.

I would not want my missionary to be too young—he would probably then be too intolerant, too sure of his own country and his own way of life. But young enough to find different experiences and new friendships marvelous adventures.

And of course I would not ask his wife to make bricks without straw. Unlimited hospitality costs money as well as strength, and she must have the actual dollars to make it possible, and the books and magazines will have foreign postage added, and so my missionary must have money enough for *life,* not mere living.

There would be no reports. Only now and then he would send me some stories of the things that were interesting him, of the hospitality he was giving. And if he felt I was understanding he would sometimes let me share a glimpse with him into the hearts of the new friends he was making.

## *Wine of Life*

OF all God's good, one gift supreme I hold,
Life's royal cup entrusted to my care;
That I may pledge therein my dreams most fair,
And brim with purple wine the shining gold.
No common draught is meet; the joy untold
Of triumph won alone may sparkle there.
Proud leaps my heart, the steepest heights to dare,
And press the vintage on their summits bold.

But through the plain a level pathway leads,
Where I in fellowship with toiling men
Forget the heights, and fill with water cold
My sacred chalice for my brothers' needs.
Then seems the Master's voice to speak again:
"Thy loving service consecrates the gold."

ESTHER ANN CLARK.

# Why Do Russians Work So Hard?

By Maxwell S. Stewart

EVERY college textbook in economics has a section devoted to the discussion of incentives under a socialist regime. It is usually demonstrated to the satisfaction of the author that although socialism might have its theoretical merits, it could not succeed in practice because of the absence of incentives to spur people to hard conscientious work.

It would be interesting to learn of the reaction of the writers of these volumes to the Moscow of today. Without attempting to say whether or not socialism exists under the soviet government, the fact stands that the Russian people are working as no other people in the world are working, and still they are apparently not greatly affected by any of the motives upheld by the traditional economists.

### *Doing Three Men's Work*

It is not at all an uncommon thing for a Russian to hold down two or even three jobs concurrently, and to work at each one of them as if his life depended upon it. In fact, almost everyone I know in Moscow works from twelve to sixteen hours daily and seems to thrive upon it. For three years a friend of mine has held a responsible government position which requires his entire day, while at the same time he has filled an important editorial post on one of Moscow's great newspapers. In addition to his regular work, he contributes regularly to more than a score of magazines, and lectures at one of the universities. He tells me that for years he has rarely quit his work before 12 or 1 o'clock at night, and that he is always at his office by nine in the morning. And as he happens to be, as almost every Russian is, a very sociable person, he often spends the wee hours of the early morning with friends in belated social gatherings.

A most exceptional man, it is true, but there are many such in Moscow. There are so many that no one there shared my amazement at such a program. There is another man whose habits of life I happen to be somewhat familiar with, working in a different department of the government, who is also invariably busy from nine in the morning until well past midnight, and yet I have never heard him complain of being overworked. After much difficulty an interview was secured with another such man, head of one of the great government trusts, by virtue of the fact that he was confined to his home by illness. The appointment was for ten o'clock at night. This man admitted that he rather enjoyed the relaxation of being bedfast as it gave him time to perform pressing duties for which time was otherwise lacking. At the moment he was correcting some proofs which he told his secretary would not be finished until one or two o'clock in the morning, as he had an important committee meeting at 11 o'clock and an appointment to confer with a workers' delegation at midnight.

Stories like this sound too fantastic to be true, yet no one who has ever worked in Moscow would question them. The Russians seem to have just discovered that the day has twenty-four hours, and they have utilized these hours to the utmost.

### *Women Workers*

Women work just as hard or even harder than the men do. A visitor to the soviet union is invariably surprised to find women working on complete equality with men at everything from manual labor to the highest professions. One will find women toiling with pick and shovel along the railroads or in the city streets; they work side by side with men in all the factories; one will find them as brakemen on the trains and as motormen on street cars; and even as soldiers in the army. On the other hand, women occupy many more important executive positions than in any other land. It is not uncommon to find them as head of district soviets and in other positions of great authority. As a matter of fact the women of Russia have always toiled in the fields and done much manual labor, but it is only recently that they have entered the professions and actively participated in the government.

Married women usually work outside of their homes. In fact they often carry on as many jobs as their husbands. One young woman told me that she and her husband both left the house regularly before nine in the morning, she to her office and he to the university where he is a medical professor. They returned at five or six in the evening in time to snatch a hastily prepared dinner, and then went out to work again—she to the university where she gave lectures and he to a clinic. Frequently they would not get home again until after midnight, but in commenting on it, she added that she would be most unhappy if she had to spend her evenings, as she once had in New York, at the theater and the night clubs.

### *The Job Is a Small Part*

The regular day for factory and office workers is seven hours. But the job is only a small part of one's work in the soviet union. Nearly everyone under thirty is studying in the workers' universities or one of the many night schools. Six thousand factory workers are studying English in Moscow alone, and English is a comparatively recent innovation. Besides this many of the workers who are studying are also teaching in the factories or schools. And in addition everyone has a certain amount of social work which he expects to perform. "Social work" is an elastic term widely used in the soviet union to cover any socially useful work which a man may carry on without pay. It may consist of such widely

different tasks as teaching in the factory schools, of aiding in the establishment of groups of Pioneers, of voluntary service on the neighborhood court, or in the organization of collective farms.

There are a multitude of petty bookkeeping tasks in the soviet union many of which are done voluntarily as social work. In the factories the workers themselves often arrange to stay overtime without pay in order to speed up production of some socially necessary commodity. It is not unusual for a group to decide to work on their free day in order to increase the output. In fact there are many organizations where free days are rarely taken, so persistent is the feeling that every possible hour should be given to the work which lies before them.

### *Why Do They Do It?*

And why do men and women work so hard in soviet Russia? It is clearly not from necessity. Men can support their families and give them all that money will buy and only work the standard seven hour day. It is certain that they do not work for money or comforts because the number of things which can be purchased is confined to the bare necessities and these are for the most part unbelievably cheap. A worker's family can live in Moscow on an income of a hundred to a hundred and fifty rubles a month, and they cannot very well spend much more than two hundred and fifty unless they are willing to squander their money in the private market where prices are five times those in the cooperatives. Yet some families where husband and wife both work have incomes of a thousand and even twelve hundred rubles a month. Of course in such cases, much of this goes for unnecessary luxuries which are obtained from private dealers, but no one maintains that it is the desire for those luxuries which causes men to work so continuously. As a matter of fact those who work the hardest are not infrequently the ones who live the most simply, very often even abstemiously.

Nor is it fear of future want or need that drives them so hard, for under the soviet system every worker is taken care of in time of need. Social insurance is probably more highly developed than in any country in the world. Unemployment is almost unknown, and at the worst only temporary. Moreover the saving of money as personal capital is frowned upon, and the non-worker is so heavily taxed that no one can possibly look forward to the time when he can live on his savings.

### *Is It for Power?*

There may be a few men even yet in the soviet union who are working primarily because of the power and prestige which they hope to gain by an unusual show of energy; but there is no word more filled with scorn to the Russian than the term "careerist," and woe to the man who is suspected of working for his own ends. Fortunately such men are usually easy to detect and most of them are weeded out early. Consequently the desire for power and position does not play as important a part in motivating men and women in the soviet union as it does in the outside world.

How then shall we explain the fact that everyone works, and that most persons work much more than they apparently need to? For one thing, work seems to be so much in the atmosphere of the country that it is contagious. Even foreigners in soviet Russia find themselves twice as busy as at home. When everyone else is constantly occupied, one is caught up on the wave of activity and is irresistibly swept into the rush of never-ceasing labor. Then, too, a week in the soviet union is enough to convince one that there really is joy and satisfaction in work when it is done for a definite social purpose. There is particular pleasure in work when it is done collectively. Those who have joined the collective farms have testified that they find far more reward in the joint labor of the collective farm than they ever found in solitary work for themselves. The Russians have successfully used the privilege of labor as a redemptive force in dealing with criminals, prostitutes and other maladjusted individuals, and it has been found that once these former outcasts are trained to be productive members of society, they almost simultaneously become good citizens.

### *Need and Duty*

Of course the immediate spur to effort is often social pressure or the desire for the approval of the group. Just as in America men work for riches not because of what the money will buy, but because the stamp of society's approval is upon the rich man on the presumption that he has faithfully earned his money; so in the soviet union social approbation is given to those who work twelve, fourteen, or sixteen hours a day often irrespective of the quality of the work done.

However, it is the sense of need and duty which, in my opinion, usually spurs people to such incessant labor. The people have caught a vision of a world vastly better than the one in which they now live, for the realization of which there is such a tremendous amount of work demanding to be performed that no one can very well stand idle and allow it to remain undone. For there simply are not nearly enough trained workers to carry through all the jobs which must be accomplished. Consequently every man and woman feels called upon to double up until such a time as others can be trained to take their places. In the case of many of the persons mentioned above, I know very well that they are looking forward to the day when the burden will not be quite as heavy.

One of these men told me that in their hurry to get things done, he was very much afraid that the Russians were forgetting how to live. Yet he himself works harder than any of the others.

One of the most interesting developments of re-

cent years in the soviet union is what is known as "socialist competition." This has been largely an outgrowth of the present strenuous campaign to complete the five year plan ahead of scheduled time. It is usually carried out by the formation of what are known as "shock-brigades" which are in fact nothing more than competitive groups organized to furnish the necessary enthusiasm for finishing their tasks ahead of scheduled time. Anyone who has ever participated in a campaign for raising money in the United States, certainly any Sunday school superintendent or any school teacher, is entirely familiar with the technique of "socialist competition." But no Sunday school ever exhibited the ability to maintain its enthusiasm from month to month and year to year in the way that the soviet workmen have done. It is my suspicion that "socialist competition" is not a primary explanation for the unparalleled amount of energy which has been released in soviet Russia.

There are those who would say that the tireless activity of the Russian people is no more than a type of religious fanaticism. But although there is no doubt that the communists excel all others in their devotion to their work, party members are not the only ones who work hard. In checking over the list of persons mentioned in this article, I find that just one of them is a communist. After all, the number of persons who have been admitted to the party is relatively small in the soviet union, whereas the spirit of which I speak is almost universal. It is true that as one gets away from Moscow the pace slackens noticeably, but in the new manufacturing centers and on the collective farms we find much of the same feverish activity.

### *Trying to Hustle the East*

It is said that those Russians who go to far off points in such semi-oriental districts as Turkestan and Mongolia are most discontented at first when their energy encounters the sloth of the old world. They wear themselves out, at first, trying to maintain the pace to which they are accustomed, only to find in the end that it is utterly impossible to change the age-old deliberation of the oriental. However, there are indications that even the most isolated sections of the soviet union are beginning to show evidence of the same restless energy which has long marked the life in the large cities.

Taken all in all, the pace which is being maintained is terrifying to behold. It does not seem humanly possible for it to be kept up for any length of time, yet there are those who have kept going for years without a let-up. Irrespective of the psychological reward, which seems to be tremendous, it is certain, however, that men cannot deny themselves sleep, recreation, and even the proper food indefinitely without paying a price for it in physical health. If the experience of Russia is any criterion of the normal human reaction, it would seem that instead of searching for new incentives to beguile people to work under socialism, one might better spend his time in search of some way of arresting and controlling the tremendous energy which it unleashes.

# *B O O K S*

## Uncle Tom's Speakeasy

THE WET PARADE. *By Upton Sinclair. Farrar and Rinehart,* $2.00.

HERE, ladies and gentlemen of the book-buying public, is *some* book. It is not, I admit, a great novel, in the sense that "The Forsyte Saga" and "Victory" and "Arrowsmith" are great novels. It does not have the matchless command of words that is to be found in "Death Comes for the Archbishop" or "Shadows on the Rock." Sprawled out on the dissecting board of a class in English literature this book might not fare so well. Yet I am here to maintain that it is a whale of a book. And it is this for the same reason that "Uncle Tom's Cabin" was. Mrs. Stowe's book never had much luck with the classes in English composition; one of the first critics to appraise it justly seems to have been a tall man in the white house who looked down at a diminutive woman in his line of callers one day and said quizzically, "So this is the little woman who brought on this big war!"

Upton Sinclair's blast against the liquor traffic, legal and illegal, is in the Uncle Tom tradition. It is that abomination of the sophisticates, the "purpose novel," written by a novelist in dead earnest to attain his purpose, and for the next few weeks one of the joys of reading the highbrow weeklies and the metropolitan dailies will come from watching their reviewers squirm. Many of them, of course, will attempt to damn the book by ignoring it. But those who are not so pusillanimous will have to say something, and it will be fun to see what they can say. For Mr. Sinclair has given a full-length, Hogarthian picture of these same critics in and out of their cups (but principally in) and however proficient their vocabulary of retaliatory damnation, it can hardly measure up to their present needs.

Mr. Sinclair's publishers—a couple of nice young New Yorkers who run very much such a publishing firm as he jibes at in his story—label this book, on the cover, "His most daring novel." The line is obvious boob-bait, unless the meaning is that it takes daring to tell the truth about prohibition. At any rate, Mr. Sinclair has done a thorough job. He starts with an old-time southern plantation, and shows the chivalrous dispensers of "southern hospitality" in the noble occupation of drinking themselves to death. He transfers the scene to New York, and shows the saloons of Sixth avenue as they actually were in pre-Volstead days: "The saloon was the poor man's forum, in which he debated his problems, under conditions which made sure that he would remain a poor man, and have an unlimited supply of problems to debate." Then he brings on the era of the 18th amendment, showing it as seen from the standpoint of a New York sophisticate and from that of an honest prohibition agent

(perhaps it is Mr. Sinclair's choice of a prohibition agent for his hero that makes the novel so "daring"), and of course from that of a dry socialist novelist living in Pasadena, California, as well.

In a novel of this length—it's very bulky—Mr. Sinclair has plenty of opportunity to deal with almost all of his pet aversions. The New York sophisticates get by far the worst drubbing, with descriptions of Broadway first nights, literary teas and highbrow log-rolling operations that are gems of irony. Tammany, the Harding administration, the Coolidge administration, the Hoover administration, high society, the war to make the world safe for democracy, the big city newspapers—all come under the acetylene torch of the author's scorn.

But of course it is the liquor problem with which Mr. Sinclair is mainly concerned. He has no use for liquor, and as little for the sort of prohibition enforcement that over-cautious administrations have given. He drives terrific blows at the finance that has made possible large-scale bootlegging operations, at the rationalizing of the "respectables" who keep the bootlegger in business, and in many another sacrosanct direction. If the book has any weakness, it is in its preoccupation with New York. Having written one novel and called it "Boston," he might almost have called this "New York." It is a mistake to think of prohibition largely in New York terms; New York is a foreign enclave that still believes Al Smith was beaten by the ku klux.

Things seem to be looking up for the drys. The demoralization that once threatened their ranks is plainly at an end; they are in better fighting fettle than for some time. Enforcement is undoubtedly improving, and bootlegging is nowhere near the bonanza it was alleged to be two or three years ago. And now they have the support of America's first pamphleteer —one can say, of America's only first-class pamphleteer. It is a reinforcement not to be despised. And the drys, if they have any sense at all, will see to it that "The Wet Parade" is circulated by the multiplied thousands. P. H.

## "The Word of the Lord Came Unto—"

FOUNDERS OF GREAT RELIGIONS. *By Millar Burrows. Charles Scribner's Sons,* $2.00.

IT REQUIRES real daring in these days of critical scholarship to undertake the writing of biographical sketches of the so-called founders of religions. One must have secure historical data for satisfactory biography and in regard to many of the great figures most highly revered in the world religions we know amazingly little. The central fact that they lived at all has been seriously challenged in some cases. It is much easier to write the history of a religion than to write the biography of the man whose name has become the symbol of its ideals.

As a matter of fact, religions rarely have founders. They are the product of the flowing and converging streams of social life, tangled with problems and lighted by hopes and dreams, in which a synthesis has come to be associated with the name of some individual. He, too, is a product of the social situation, but also the creator of a new ideal which makes the future different from the past. Only in this sense can he be called the founder, for there is no new beginning of this immortal social milieu which flows through the successive generations of men shaping them and by them being remade.

Professor Burrows knows all these things. He does not dream of separating a founder of religion from the social situation to which he belongs, nor does he identify the religion of the founder with the changing historical religion which bears his name. Moreover, he frankly admits that trustworthy factual material for writing the lives of the founders is inadequate or non-existent. Nevertheless, he writes an admirable and vital book on the "founders of great religions, being personal sketches of the famous leaders."

The men treated are Lao-tse, Confucius, Mahavira, Buddha, Zoroaster, Moses, Mohammed, Nanak, and Jesus. For at least five of these men, critical biography is impossible. Professor Burrows does not attempt it. If factual material is scarce, however, legends and stories are plentiful. The social situation in each case is fairly clear and the teaching may be recovered with some degree of certainty. Out of these he weaves his picture. The work is done with scientific impartiality and an unfailing sympathy. The last chapter in which the author makes a summary of the agreement and differences in the ideas and ideals of the religious leaders, reveals not only a genuine understanding of the religions but also, a much rarer thing, an ability to be thoroughly objective in dealing with faiths not his own. It is encouraging to find a work in which comparison is inevitable which is neither an apologia for Christianity nor a patronizing laudation of others. It is an honest book. Only those who have been spoiled by Christian apologetics in works of this kind will be disappointed.

The author has presented his personal vision of the founders by selection from the legendary materials. By a different selection, different portraits would emerge. In fact, the portraits are altered historically by the traditions of different ages. In some cases these can be dated, but not in many. Since Professor Burrows does not claim to give more than a legendary account, to urge that he might have made some other selection is merely an expression of another personal appreciation. In every case he reconstructs the social setting out of which the religious ideas and ideals took form. This gives the book a value much greater than its title would suggest.

A. EUSTACE HAYDON.

## Theology on the Air

THE BEGINNINGS OF CHRISTIAN THEOLOGY. *By J. K. Mozley, Canon of St. Paul's. Cambridge University Press,* $2.25.

The American reader is inclined to rub his eyes when he learns that "this book consists of eight talks, given by invitation of the British Broadcasting corporation." The style is indeed simple and clear—easily comprehensible, that is, to the average theological student—but it assumes in the British layman an order of intelligence so much above the American radio I. Q., that the contrast is humiliating. The book is, needless to say, conservative in its theological presuppositions, but reasonably objective in its presentation of facts and opinions. It makes a real contribution to our understanding of a basically important phase of Christian history. The author is, of course, the well known canon of St. Paul's.

WALTER M. HORTON.

## Books in Brief

FREUD AND HIS TIME. *By Fritz Wittels. Translated by Louise Brink. Horace Liveright,* $4.00.

That Dr. Wittels, who is one of the leading exponents of psychoanalysis, gives a comprehensive and authentic summary of the theories and discoveries of Freud, is significant but not unique. There have been many popular expositions of Freudianism, though none better than this. Much more important is his account of the development of Freud's views; and still more important the discussion of their bearing upon such matters as the education and development of the child, crime

and criminal law, and art. The book is unique in its analysis of the contribution of psychoanalysis to the solution of the social and cultural problems of our time.

DEATH OF AN EDITOR. *By Vernon Loder. William Morrow & Co.*, $2.00.

Perhaps this is just what you have been waiting for—impatiently. However, it is not news but fiction. An excellent mystery story.

THE ENGLISH ADVENTURERS. *By Clennell Wilkinson. Longmans*, $1.40.

In the "English Heritage" series, which treats of subjects ranging from Shakespeare to cricket, there can be no more inevitable title than this, which covers the story of the sailors and explorers who have carried the British flag into far seas and unexplored continents, with some chapters also on English crusaders and soldiers of fortune. The narrative is packed with substance but it moves swiftly and lightly.

WHAT I OWE TO MY FATHER. *Edited by Sydney Strong. Henry Holt & Co.*, $1.50.

Some of the sons and daughters who contribute to this symposium are more famous than the fathers to whom they here pay tribute, and some are less so, but that is incidental. In each case, at least one of the two is famous. These are not conventional tributes, though some conventional things are said here and there. For the most part they are moving and intimate portraits of men who, whether known or unknown to fame, were great in the traits of fatherhood. The book is better than a sermon on the responsibilities and privileges of being a father.

CONDILLAC'S TREATISE ON THE SENSATIONS. *Translated by Geraldine Carr. University of Southern California*, $2.50.

Hume's interesting French contemporary is well enough known by name to students of the history of philosophy, but the treatise upon which his fame rests has not before been translated into English. The problem which engaged his attention was the means by which, and the extent to which, man can gain valid knowledge of the external world. His conclusion, like Hume's, is a skeptical one: man has no guarantee of the existence of a reality outside of himself. Both are developments of Locke's sensationalism.

# *CORRESPONDENCE*

## Dr. Ward's Proposal

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that Dr. Ward in his recent reply to Dr. Patten's request for some concrete plan for the solution of the economic distress of our day has done again what most speakers and writers are doing by hinting at some things but sidestepping the real issues in the controversy.

There are just two main lines of change which I believe are fundamental to a solution of our economic misunderstanding: First, let a simple illustration explain the theory. Here is a school employing ten teachers and paying twenty thousand dollars per year for salaries. But there are another five teachers who have no jobs. Now I say give jobs to the five and cut the hours of teaching for all so as to distribute the work. Of course, the ten will receive less salary and their scale of living will be lowered. But the five will at the same time be lifted into the same scale of living from a scale far below. Is that not equity? The same amount of money will be in circulation, so that the status of business will be unaffected, except in this way that the business of luxuries will be lessened while that of necessities will be increased. Now let this principle be applied all along the line of labor requirements, and see how long the problem of unemployment would last. Fewer hours in the day and fewer days in the week of work is the basic solution to this end of the problem.

Then, second, the tremendous differences in the incomes of workers, and I include all who receive income, must be controlled by income taxes, so graduated and enlarged that the bulk of all needed government revenue shall come from this source, thus relieving the home owner, the farmer, and perhaps other small-income-receiving groups from the terrible burden of taxation which is at present crushing so many. The effect of this last procedure would be to lessen the profit motive and gradually, I believe, to cause a rise in the general level of wages and salaries, so that in a reasonable time the plane of living would be lifted for all workers.

Ione, Calif. C. N. BERTELS.

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EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Dr. Harry F. Ward in your latest issue illustrates the ground for the complaint that business men and ordinary thoughtful people have against the preachers who are so severely criticizing our economic system and so freely suggesting changes in it. Dr. Ward recognizes that changes and adjustments in our economic system must be the work of many specialists and not that of preachers, that all of our people, including the unemployed and the poor, must change their basic philosophy of life before they can cooperate with their specialists in working out a better economic order, and that it is the primary concern of the preachers to destroy false beliefs and propagate a better philosophy of life.

But, recognizing these fundamental facts and the importance of the preacher's particular job, which so much need emphasis, instead of giving the needed emphasis to these important facts, he, like other preachers, does what the church did during the world war—joins with the politicians and the theorists in their denunciations and demands. He forgets the role he has allowed the specialists and indulges in a wholesale condemnation of the wealthy and a demand for limitation of their income and an equalitarian society. It is amazing that intelligent men should urge the adoption of such arbitrary, artificial schemes for correcting our business troubles.

The plain inference of Dr. Ward's statements is that he holds that we must wholly repudiate the natural law of the survival of the fittest, and the lesson of life given in the parable of the talents, that we must reverse this law, and take from him that has and give it to him that has not, that we should put a premium on unfitness and a handicap on superior fitness, that all of the poor have been robbed and all of the rich are robbers, that cutting off of the incomes of the wealthy will automatically increase the incomes of the poor, and that if the wealthy people of our country had all stopped working when they had acquired a modest fortune, there would be more employment and the poor would have much more.

None of these positions seems sound or reasonable, and a preacher has no special knowledge or experience that justifies his maintaining such positions. Dr. Ward seems to ignore the plain facts that the common worker is by no means the principal factor in producing the profits of a business, but a capable management, sales force and technical staff count much more than the common worker, that a large part of the workers have been employed by companies that have not made much profit or that have failed, that most of the profits of industry are not made out of the successful companies' employees, but through outselling the competitors, or beating them in other

ways than through cutting wages, that many of the wealthy, the Rockefellers and the Fords, have added much more to the wealth and income of the country than they have received, and that the wealthy give as much employment through their spending of their money as other people spending like amounts, give employment to great numbers for whom there is no room in other crowded industries, and contribute the main part of the support of all manner of cultural projects that the taxpayers would not pay taxes to support.

Our industrial system was not designed. It is the result of long evolutionary growth, following the natural law of the survival of the fittest. Arbitrary, artificial changes are likely to do more harm than good. Constant, often marked changes will be required and will be made to meet changing conditions if this natural system continues. But it seems of the utmost importance that it be recognized generally, what Dr. Ward and other preachers recognize but do not emphasize, what they have left it to Bernard Shaw, the socialist, to point out emphatically that the great trouble is not with our economic system but with the moral ideas, standards and conduct of the people, and that it is the moral conduct rather than the system that needs revision. There is needed most of all a radical change in the dominating idea or motive of business on the part of all participants, workers and employers. Without such a change, a moral change, other changes in the machinery or rules of business that may seem desirable will probably not be supported and not be effective, and with such a change great improvements could be wrought with but little change in the system. We have not been able to get away from the law of the survival of the fittest in business or in life in general because the people have not been fit to progress under an easier, milder law. It is particularly the business of the preachers to point out this moral delinquency of all of the people, but instead they join the crowd and blame all of our troubles on the system or on the comparatively few who have succeeded most under the system where the many with the same opportunities have failed.

Cleveland, O. F. A. SIMPSON.

## Health of Miners' Children

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just completed a health study, for the Emergency committee for strikers' relief, of the children of the coal miners of the West Virginia Miners' union; and it occurred to me that your readers would be interested in knowing the results of my examination of more than 200 children taken at random from the striking miners' families in the coal camps of the towns of Ward and Gallagher.

In Ward, where work has been fairly steady, the coal diggers being employed five-eighths of the working year, I found that the average weight for all the children was 12 per cent below the standard and that a diet consisting of pinto beans, potatoes and sou-belly (salt pork) had resulted in lowered resistance to all types of infection, colds, middle ear infections, tonsilitis, etc. In Gallagher, where work was not steady, conditions were far worse. There was, for example, a higher incidence of such preventable diseases as scarlet fever, diphtheria and typhoid, which had been wiped out in working-class districts in New York city so successfully that in the Bellevue-Yorkville district of New York no diphtheria cases have been reported during the last 25 months and almost none of typhoid fever.

There is an attempt in these mining camps to provide innoculation on the part of the public school authorities against preventable diseases, but the facts are that the children of the miners are able to attend school only up to the time of cold weather. After the first few weeks of autumn the miners' children are unable to attend school because they have no shoes for the long hikes to the school building. As a consequence they receive none of the benefits of public health service as carried out in the school.

None of the children I examined had been given milk of any sort after they were weaned, nor had they known fresh meat or vegetables, except on very rare occasions. Their only change from the diet described above was berries gathered from the woodlands near their camp.

The average family in Gallagher consists of seven persons; in Ward of nine, due to the fact that the mothers in Gallagher were younger than those in Ward. It is taken for granted that a woman should have a child every year. Every mother I questioned eagerly asked for birth control information.

There is a direct connection between undernourishment, low wages, irregular work and indecent living conditions, as evidenced by the fact that the incidence of typhoid and dysentery is far beyond the statistics of any civilized community, due to the pollution of water supplied by the coal companies, which in Gallagher, for instance, comes from a source immediately adjacent to outhouses used by the miners.

When the mines are working, there is left an expenditure of 77 cents per person a week for food and clothing for the population of Ward, and 71 cents for that of Gallagher. From the miners' pay, which is in the form of scrip-currency redeemable only at the company stores, there is checked by the operators two dollars a month for the pay of company doctors, who, by the way, are shunned by the coal diggers in most instances; $1.50 for hospital charges; $1 for burial expenses and a charge for powder, tools and timber used in extracting coal. The average total left for miners, after a two weeks' shift, comes to less than $25, from which the rent for living in company houses and the debt from dealing at company stores is subtracted, so that in many instances the unorganized miner finds that he is in debt to the company for from $7 to $17 as a result of his labor.

The miners in both towns have never been able to afford the luxuries of ice, proper screens and other preventives against infection, and as a result the resistance to infectious disease among the children is startlingly low, so that there is a mortality of one in every five children and among those who survive preventable diseases are notably rife. An entire generation of the children of American citizens engaged in the production of a basic need for power-driven civilization is being reared among conditions which inevitably lead to feebleness, degeneration and crime.

It seems to me that men and women of good will and common decency can no longer permit the continuance of such a tragic situation. They must come together to save the innocent victims of industrial maladjustment from the fate which has overtaken a great cross-section of productive workers.

One of the most direct ways of helping miners in their struggle for decent conditions is to contribute toward their relief during the present strike through the Emergency committee for strikers' relief at 112 East 19th street, New York city. Make your checks payable to the committee or to Forrest Bailey, treasurer.

New York. DR. RUTH FOX,
(Researcher in pediatrics at the Fifth Ave. hospital.)

## All for Peace in Time of Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: Remembering how certain pacifists of my acquaintance went violently anti-peace, and called for war to the bitter end back in 1914-1918, I am not so ready as I might have been before that period to place very much confidence in those who in days of peace are all for peace. It is easy enough at the present hour when the bitter memories of the world war are still with us, and when the after-war disillusion still affects us, to pledge ourselves against ever assenting to or countenancing war in the future; but it usually is the emotional type of person, ready to swear by high heaven that he will never do thus and so, who is carried away in the opposite direction when there is a popular storm.

It is well known that ministers of a gospel of peace were the most hysterical in their call for "punishment" upon those who were our enemies in the late war. The professional militarists were quite calm as compared to them. I am not so sure, despite all their anti-war asseverations now, that they would be any different should the war fever stir the world again as it did in 1914.

We are all very much given to imitating the popular pattern. It does not take much courage or character to be against war when all our neighbors are against it; but when the bands begin to play, and the editors to fulminate, and the orators to speak, and the flags to fly, and the quota collectors to call, and the lads with the yellow paint to get busy, and the pretty girls with the white feathers to appear in the offing—well, that is an entirely different matter. Our community then shows an entirely different pattern, and it takes some grit to stand out against the prevailing fashion. Vox populi, vox Dei.

Most of us are all for peace—to a certain extent. We have favored causes, and indeed favored nations in our reservations. Some of us might shy strongly at going to war about one of our citizens maltreated in a foreign country, but be quite ready to call out the reserves over the confiscation of another man's property. Some of us who would be revolted at going to war with Great Britain over any subject might conceivably have no such objection as to Italy or Turkey or Germany or France. We are pacifists with a difference. We differentiate also between a just and an unjust war, forgetting that there never was a war in the history of the world about the justice or injustice of which both sides agreed. "The truth is this to me and that to thee," says Merlin in the poem. And justice is this to me and that to thee, according to which side of the war you are on.

Protest against war in days of peace, especially in days of peace following a great war, savors too much of "morning after" regrets and resolutions. As a gesture it may have value. But I do not place any too much confidence in it. The testing time of sanity is when the whole world seems to have gone mad.

"If you can keep your head when all around you
Are losing theirs—"

Arlington, Mass. DENIS A. MCCARTHY.

[Since the receipt of this letter Mr. McCarthy, as reported in our correspondence from New England in this issue, has died.—THE EDITORS.]

## The Church That Made Archbishop Soderblom Great

EDITOR THE CHRISTIAN CENTURY:

SIR: Archbishop Soderblom was not ashamed of the fact that he was a Lutheran. He went out of his way on a number of occasions to give credit to the Lutheran church for the training he had received. He did not favor unionism of the type pictured by your correspondent, Dr. H. S. Huntington, who was selected to summarize the life of the archbishop. He favored no unionism or church union on any basis except that of an agreement on doctrine, another proof that his entire background was Lutheran.

Is it too much to ask that when The Christian Century refers to the great men of the Lutheran church it make some mention of the church which made them great?

Dr. Huntington's article mentions the Greek Orthodox, the Anglican, the Eastern Orthodox, and the Latin church (the latter probably being Roman Catholic). He refers to the "Swedish church" and the "Church of Latvia." Nowhere is Lutheranism mentioned except in a grudging reference to Luther. He refers to the "Protestant archbishop of Europe." There is no "Protestant archbishop of Europe" nor ever was one. There was a Lutheran archbishop of Sweden. He refers to the Stockholm Universal Christian conference on life and work but makes no mention of the two great Lutheran world conventions in which Dr. Soderblom was active. He refers to the English Baptists and the American Methodists and compliments the Church of Sweden, but fails to mention that that church is Lutheran. Is there anything poisonous in the term "Lutheran" that it dare not be uttered by Dr. Huntington? Such an omission is particularly two or three years ago, "Why I Am a Lutheran."

If one cared to be a stickler about the statement of fact in Dr. Huntington's article he could find a number of errors of fact, one of the chief of which is that there are other archbishops in Europe, particularly Archbishop Ingram of the Lutheran Church of Finland, elected recently to succeed the late Archbishop Johannson, who was by the way diametrically opposed to Archbishop Soderblom's ideas on church unity, being a stickler for strict maintenance of present lines, but of course a unionistic "undenominational" contributor could scarcely be expected to recognize the ecclesiastical authority of such an archbishop!

New York City. W. P. ELSON,
Secretary, Lutheran Council.

## Applause Demanded

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 19, in the "Correspondence from Minneapolis," there is a sympathetic account of the prevention of a race riot, upon a Negro taking possession of a house he had bought in a white district. But, as one has learned to expect from idealists who call themselves Christians and liberals and socialists, the closing phrase betrays the true intolerant attitude—Let us have Christian peace at any price. Let us not make an ill-bred fuss that may create prejudice toward our more servile brothers. Concretely, let us, as Negroes, accept without disconcerting protest, segregation and economic discrimination and industrial slavery, just as we accepted for centuries another sort of slavery.

When will the Christian recognize the full implication of his demands for justice and peace? When learn that these must be fought for by the victims themselves of war and injustice? When admit that it is ignoble of man—black or white—to bear the ills he has when he has the power to arise in the strength of numbers and demand his human rights? Not arbitration with or submission to a master class, not fear and compromise is the manful attitude, but insistence according to one's power to obtain justice for himself.

May not the Negro's "stubborn" action in taking possession of a house in a white neighborhood be a supreme act of courageous protest in the interest of his enslaved brothers—black and white? If it is the communists that lead them, as reported, then the communists will win the masses and through them the goal. It is familiar news that a "certain group of the black leadership" emerged with heightened prestige—prestige gained as usual by subservience to the whites who bestow the prestige. Is this an honor?

Let the Christian correspondent and his organ applaud, not deprecate, the courage of these militant blacks and whites.

San Jose, Calif. ANNA PORTER.

## Community Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: While up in Maine a few weeks ago addressing the rural New England ministers I heard a speaker state that there was a tendency for the Community Church Workers to develop their movement into still another denomination. He mentioned the fact that they have a paid secretary, a magazine and the various trappings usually associated with denominationalism.

Most of the community church leaders I have talked with remind me that the very thing they want to avoid is the creation of another denomination. I think they are sincere in saying this. Perhaps one reason why they have organized as they have has been due to the reluctance of the denominations to receive their representatives at the various annual conventions.

While not one of them, some have intimated to me that it would mean much to them if they were invited to attend, say, the annual Congregational conferences and Baptist conventions held in the various states. If they have any tendency to hold aloof it has been due, so I have been told, to the fact that this has not generally been done.

If we continue to isolate these men we ought not to be surprised should they get together to discuss their various problems. It seems to me that we have need of what they have to share with us.

Colchester, Vt. A. RITCHIE LOW.

# NEWS *of the* CHRISTIAN WORLD

*A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE*

## Arrest Ministers for Picketing

**Norman Thomas and Clerical Companions in Silk Strike Picket Line—Huge Foreign-Born Population**

(*Correspondence from New York*)

NEW YORK, Sept. 5.—Several New York ministers have been doing their bit to defend the rights of the silk strikers out in New Jersey. As usual the police and courts have not been particularly vigilant in protecting the interests of the men and women on strike. To test some of the bans placed upon the workers, Norman Thomas, well known socialist, A. J. Muste, head of Brookwood labor college, Rev. Spear Knebel, social service secretary of the Episcopal diocese of the district of Long Island, and Rev. Bradford Young, pastor of the Church of the Holy Trinity, all of them clergymen or ex-clergymen, went out to the scene of the silk strike to picket. They were arrested but released quickly on $15 bail. It is hopeful for the future of religion to find that the number of clergymen who are willing to face arrest and persecution for the sake of the industrial workers steadily increases.

* * *

**Our City Is Foreign**

New Yorkers haven't always liked to have their city called "foreign" but if figures don't lie those of the federal census bureau surely prove New York foreign. According to the 1930 figures there are 2,283,400 foreign-born white persons in our city. In addition to this there are 2,788,625 native whites of foreign or mixed parentage. This means that there are over 5,000,000 persons of foreign stock in New York city, which number is a pretty large share of the total population of the national metropolis. It is rather surprising to many of us to find that the persons born in Russia, who number 442,431, now exceed slightly the number of those born in Italy. Home mission agencies working in this city will do well to consider these figures.

* * *

**British Dole Upheld by London Pastor**

Preaching at Riverside church recently Dr. J. Ernest James of Kensington chapel, London, praised the British dole. When the dole is in such disrepute in our own land it is good for many Americans to know how it strikes this Christian Englishman. Among other things he said, "We owe it to each other to banish the fear of unemployment. This system in England began before the war. Then the war and the depression came and the scheme was hurt. But you can take it from those people over there that they are not going back on that insurance plan. They will see to it that the fear of unemployment shall be lifted from the hearts of the common people because Great Britain has seen a vision that sooner or later must be seen by other nations in which they recognize the responsibility of the whole people for the lives of individuals."

* * *

**Bishop Manning Opposes New Divorce Canon**

Bishop Manning has come out vigorously against the proposed amendment to the divorce law of the Episcopal church. This proposed change, which would permit the remarriage by the church of an innocent party to a divorce after a year, with the approval of an ecclesiastical court, is to be voted upon at the general convention to be held in Denver. The bishop in a letter to some of the church's publications says that this contemplated change is a sign of the times and rejects the plain teaching of Christ himself. He concludes his letter with these words: "I do not for one moment believe that such a proposal, or anything resembling it, will be adopted by the general convention. The amazing and shocking thing is that such a canon can be proposed by those who should be the upholders of Christian faith and morals."

* * *

**Churches' Aid Asked by Hoover Committee**

President Hoover's committee for unemployment relief has asked the Federal council of churches to cooperate in the attempt being made to keep young people in school. The census figures show that nearly 350,000 persons between the ages of 15 and 19 normally employed are out of work. It is hoped that a large percentage of these may be persuaded to go back to school and thus diminish the ranks of the jobless. The churches are asked to urge upon boys and girls and upon their parents the importance of longer school training. It is requested that this matter be taken up in our pulpits on Sept. 13. It is understood that the President's committee will ask the further cooperation of the churches as the various parts of the committee's plan are perfected.

* * *

**Matthew Woll to Speak In Cathedral**

The speaker for tomorrow afternoon's Labor Sunday service at the cathedral of St. John the Divine is to be Matthew Woll, vice-president of the American federation of labor. In this service the greater New York federation of churches is cooperating.

* * *

**Infantile Paralysis Interferes With Schools**

The epidemic of infantile paralysis this summer has interfered with the Daily Vacation Bible schools and the playgrounds of some of our churches. As far as can be learned the churches have taken reasonable precautions in this matter but

(*Continued on page* 1158)

## National Cabinet Formed in Britain

**Nation Debates Ultimate Effect of Emergency Measures Taken to Balance Government's Budget**

(*British Table Talk*)

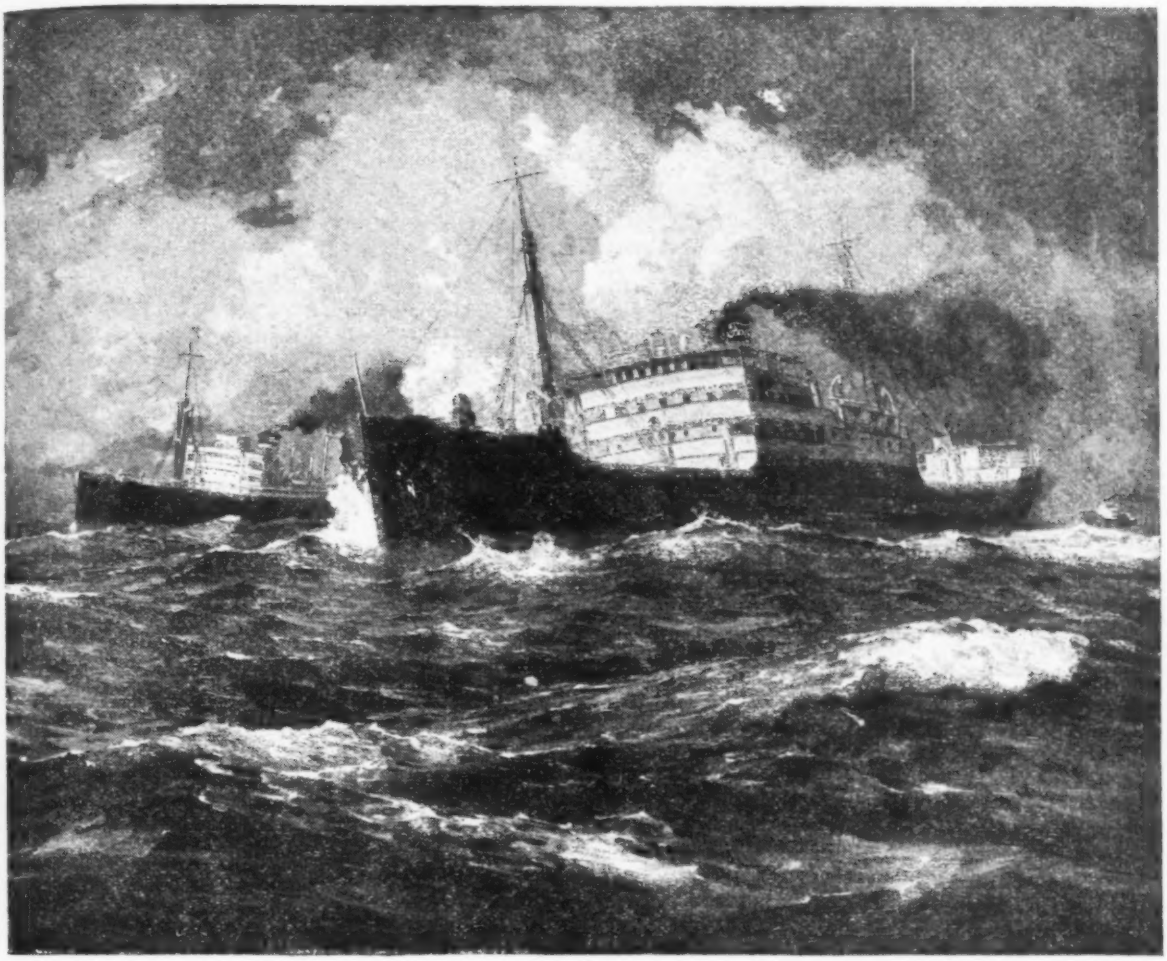
LONDON, Aug. 25.—On Saturday, Aug. 22, I was traveling to Aberdeen from Braemar on the road that leads past Balmoral, the king's Highland home. The royal ensign was flying over the castle; the king had arrived the day before; we speculated on which of the moors he was shooting that day, for the king is a keen sportsman and would not miss such a day among the grouse. In the evening the news came that he was traveling back again to London that very night; and at once we knew that some political crisis was at hand. So it proved, as all the world knows.

The inner history of the week between Aug. 16 and 23 will not be disclosed till after the storm has subsided and someone writes his memoirs and is indiscreet. But the immediate outcome of that story is the resignation of the labor government and the invitation to Mr. Ramsay MacDonald to form an emergency national government in which both conservatives and liberals will serve. Tonight the prime minister is to speak on the radio and more will soon be known of the new order.

II.

The main facts are these. To a degree unknown to the general public, the value of the British pound sterling is threatened. The withdrawal of gold from London shows a lack of confidence in our financial solvency which is most serious. There are precedents in post-war history to show what it means for nations to lose credit. Austria and Germany are not the only nations which have learned this lesson. At all costs the peril must be averted, and quickly, for the time is short. That is one outstanding fact. The budget must be balanced at once by such measures as will insure either an increase of 600 million dollars in income, or a decrease of 600 million dollars in expenditure, or by some way will unite economy with an increase of taxation.

Throughout last week the battle raged between those who looked chiefly to economy and those who looked rather to fresh sources of taxation. In the end the breach came. The trades unions with all their great weight resisted the proposals for "economy" brought forward; they regarded them as a policy of wage reduction. The bankers and leading statesmen of the three parties were clear that unless swift and large reductions in expenditure were made the credit of the country would go in a few days. The



*S.S. East Indian and Lake Ormoc, of the Ford Fleet*

# DESTINED FOR DETROIT

IN THE DAYS when the life and energy of New England were expressed in terms of sailing-ships and adventurous voyaging, the little port of Salem meant more to the people of Malaysia than all the American Colonies together!

Today, though few think of Detroit as an ocean port, cargoes from the farthest corners of the earth find their way by sea and river, canal and lake, railroad and highway, to the docks at River Rouge. At East African ports, ships are piled with red ore of friable chrome destined for Detroit. Rare varnish ingredient comes from Formosa. Diamonds, even, are in the cargo from South Africa. Rubber and nut-oil come from the Yangtze, the Amazon, and ports of the Malay States. Better known than Salem ever was, Detroit, today, typifies America.

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prime minister and Mr. Snowden agreed, and were led in the end to separate themselves from Mr. Henderson and others of their colleagues.

The king acted as he has acted more than once in his eventful reign, as a constitutional monarch may and ought to act. He called the leaders of the three parties together and sought to find common ground upon which they could unite. When the final severance between the two parties in the government came about, he invited Mr. MacDonald to form a national government, strictly for this emergency. When the crisis is over, the members of such a government will be free to go back to their old parties. So for the time being there is to be, not a "coalition" so much as a national government. With the prime minister will stay Mr. Thomas and Mr. Snowden, but to the great loss of the nation Mr. Henderson goes with the trades' union party.

For the present little more can be said. Parliament will meet almost at once and will have to approve or to reject the financial measures which the new government bring forward. We shall soon know more.

III.

It is a serious time. On the one hand most men are perplexed at the situation which has arisen; they wonder why financial considerations, known only to bankers, should have so large a place in determining political measures. They sigh for another order of things, in which international finance shall be more sanely ordered. But *as things are* there is no doubt that the country is near the rocks, and it would be a foolish thing for its guides to ignore this fact.

There may be another alternative, such as Lenin chose for Russia. But practically no one in this country is willing to take that way out. The only way for realists, such as the prime minister and Mr. Snowden, is to deal with things as they are and as they must be handled in August, 1931. There is no time to begin from the beginning. They see that now there must be cuts in expenditure if the confidence of other nations in our stability —the only kind of stability which is *now* accepted—is to be restored.

IV.

But what of India? What of the industrial situation at home? What of the election which must soon follow, and the disarmament conference, and a thousand other matters? It may be that the present interim government will make a new cleavage in British political life. It may cause a new labor party to arise more ready than the late government has been to reshape our national life in the interests of the "workers." I expect that the greater number of the present labor members will separate themselves from Mr. MacDonald. That must mean the choice of another leader, presumably Mr. Henderson. The tariff advocates will probably take courage and seek to unite the others, not with labor, in a party pledged to introduce tariffs and therefore inevitably leading to nationalist policies—less friendly to the League of Nations, less sympathetic to the claims of India, less disposed to lead the way in disarmament.

The present is one of those times in the life of a nation which try the hearts of men. The future is hidden from us. But it can at least be said for certain statesmen in all parties that in the week which is closed they have shown themselves to be grave and courageous, and to care most for the welfare of their nation.

EDWARD SHILLITO.

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# Impact of World Issues Foreseen

**Denominational Leaders Say Events of Past Summer Will Have Influence on Program of Churches**

(*Correspondence from New England*)

BURRILLVILLE, R. I., Sept. 11.—I have asked representative denominational officials the following questions: Do the events of this summer give to the churches special opportunity and responsibility, especially in New England? What ought they to do? What are they planning?

Dr. Frederick Harlan Page, president of the Massachusetts Congregational conference, says: "The events to which you refer, and now as significant as any of the others, the unimaginable destruction of life by floods in China, are calculated to make Christian people mindful as never before how full of distress the world is. Heretofore these things seemed thousands of miles away. Now distance is no factor. This morning I listened to Lindbergh over the radio, speaking from Japan to unnumbered millions in all lands. For some time bankers have been world-minded financially; and ministers, world-minded in missions. All Christians are becoming world-minded for service. Old things have passed away. It is a new world. *We* have more to give than any other nation, and our stewardship is greater. Adapting Moody's phrase: 'Quit your meaness!' let us say today to all Christians: 'Quit your narrowness!' Or, with Paul: 'Be ye also enlarged!'"

* * *

**An Episcopalian Call to Altruism**

Bishop Sherrill having started for the general convention, Rt. Rev. Samuel G. Backcock, suffragan bishop of the diocese of Massachusetts, replies: "The world depression, causing unemployment and poverty, brings to the church of Christ new opportunity to succor the needy and partake of the joy of conquering difficulties. Loss of material possessions cannot separate from the love of Christ. Our industrial system reveals its defects and we are stimulated to order it more in accord with the Christian ideal. The international action to save Germany illustrates the blessedness of cooperation among the nations, and brings home to every individual the duty of extending help to others, our Lord's plan for human relations in every sphere of life! In all the dioceses of New England, I am sure that there are plans to cope with the present emergency."

* * *

**The Unitarian Utterance: Our Uttermost For Disarmament**

Dr. Walter E. Hunt, secretary of the American Unitarian association, writes: "The opportunity open to our churches to serve the world, in its hour of need, was never greater. In order that the Unitarian churches may prepare to make their influence felt to the uttermost, we have mailed to every settled minister in the fellowship the recommendations of the

study conference on disarmament, with the popular bibliography to guide and help local study groups. Dr. Robert C. Dexter, secretary of the department of social relations, is spending his summer in Europe and on his return will give, to all churches who desire, his recommendations based on this first-hand knowledge and experience. Our Unitarian churches may be counted on to serve in the new day as they have in the past."

* * *

**Baptist and Methodist Call for Christian Statesmanship**

Rev. Edwin B. Dolan, field secretary of the Massachusetts Baptist convention, pertinently says: "These events, in a real sense, do not bring any *new* responsibility. Had we been faithful in other days, we would not today face many of our present problems! Nevertheless, the increased interest in human relationships and world-citizenship does give us an opportunity to reinforce the truth: 'God so loved *the world!*' There are no concerted plans for New England. In Massachusetts our pastors are called to meet in 'two quiet days,' at Newton theological institution, Sept. 15 and 16, for devotion, self-searching, and consecration. In the middle of the year, we shall hold associational meetings for the purpose of extending and increasing this interest."

Bishop William F. Anderson, of the New England area in the Methodist Episcopal church, writes: "It is very clear to me that the situation entails upon the church very serious responsibility and calls for the highest Christian statesmanship. As our conferences do not meet till spring, there cannot yet be definite organized effort; but there is a very deep and widespread interest. It is an hour when the best that is in us is called to meet the emergency!"

* * *

**A Truly Catholic Soul Passes On**

The death of Denis A. McCarthy, poet, Chautauqua lecturer and prominent layman in the Roman Catholic church, is a great loss. His estimate of the number of Protestants of Irish descent in this country, quoted in my August letter, is an example of his candor. In the spring I had a two hour interview with him regarding present conditions and the outlook in Ireland. When I first made his acquaintance some twelve years ago, he said at once: "Protestants think we Catholics are all of one mind. We *are* united in loyalty to our religion; but on all other questions, we have all the unity of an explosion!" He met me on the street soon after the Calvert round table of Catholics, Protestants and Jews, held at Harvard university, and with beaming countenance said: "One of our laymen, an elderly man, exclaimed to me at its close, I feel like saying with Simeon: 'Now lettest thou thy servant depart in peace, O Lord!'" He has thus written of his arrival, an immigrant boy: "I landed in Boston from Ireland the day preceding Memorial day. My first impressions of America were received on that beautiful civic festival, so that it is not so much to me a holiday as it is a holy day—my birthday, so to speak into American life." To those who knew him, the last line of the poem which this memory suggested, "The Veterans," seems appropriate to the thought of his own passing: "*And through all the lilting music sounds an undertone of pain.*"

* * *

**Glimpses of Cheer**

A church in Cornwall, Conn., held a community day of thanksgiving last month, when action by the state highway department gave assurance that at last its isolation by reason of rocky and muddy roads was to become a thing of the past.

Boston rejoices that, according to the federal census for 1930, it holds the third place as a wholesale mart, with trade amounting to $2,270,213,987 annually, exceeded only by New York and Chicago, and this without counting the trade of its suburbs, among which Cambridge, Somerville, and Lynn alone add nearly $100,000,000. City and Greater Boston alike report a gratifying increase in new manufacturies the past year.

Joseph C. Harsch, in the Christian Science Monitor, thus summarizes the conclusions of the Institute of Politics at Williamstown: "Economic depression is the penalty the world is paying for its failure to subordinate selfish national interests to the economic unity of industrialized civilation." But "the economists were in agreement that these things—government control over finances, and the elimination of speculation, tariff barriers and war debts—must be accepted, if we are to keep on the firm causeway which is being erected across the swamps of a disunited and fearful world."

E. Tallmadge Root.

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**Dedicate New Million Dollar Church in Paris**

The American Church of Paris, whose first building was dedicated in 1857, dedicated its new million dollar edifice Sept. 6. The minister, Rev. Joseph W. Cochran, formerly of Philadelphia and New York, announced that the church is entirely free of debt. Arthur C. James of New York city contributed one-quarter of the million, and John D. Rockefeller $100,000. One of the architects of the new building was Ralph Adams Cram, who designed the gothic tower. Many of the stained glass windows are gifts of American friends of the church.

**Disciples' Missions Must Cut Expenses**

Because of the deficiency in the gifts and the increased deficit for the missionary year, the executive committee of the United Christian Missionary society, Disciples of Christ organization, has voted that an adjustment of $175,000 must be made in the budget. This will involve the reduction of salaries of officers of the society and workers in the homeland, reduction of the headquarters staff and economy of field effort; also large cuts in religious and missionary education, in home missions and benevolence; in the field of foreign missions, the reduction will involve the withdrawal of missionaries from Tibet and Jamaica and most of the workers in the Philippines—placing the burden in the Philippines largely on the shoulders of Filipino leaders.


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# Seeks Bones of Whitefield

**A. D. Belden, of London, Visits Philadelphia—Dr. Jenney on Machine Civilization—"Down by the Sea"**

*(Correspondence from Philadelphia)*

PHILADELPHIA, August 22.—Can this City of Brotherly Love, as in the days of Benjamin Franklin, be captured by the spirit of George Whitefield? Here stands Whitefield's bronze statue in the dormitory triangle of the University of Pennsylvania, of which his charity school was the humble forerunner. The Union Methodist Episcopal church (Henry E. Wahley, pastor), organized in 1801 in Whitefield's academy, is celebrating its 130th anniversary. Dr. Edward S. Ninde, author of "George Whitefield: Prophet-Preacher," is this month supplying the pulpit of the Calvary Methodist Episcopal church, W. Galloway Tyson, pastor.

Now comes another guest pulpiteer at the Bryn Mawr Presbyterian church, Andrew Mutch, pastor, preaching on "The Gospel of George Whitefield"—Rev. Albert D. Belden, superintendent of Whitefield's Central Mission church, Tottenham Court road, London. On his Canadian and American tour he is lecturing on the lessons for a modern revival from Whitefield, whom he calls "the greatest evangelist of Protestant history." Mr. Belden contends that without Whitefield there would have been no Methodism, and that Wesley's shadow has too long eclipsed the fame due his contemporary.

This English cleric is also seeking to enlist American public opinion in the project to restore Whitefield's remains to England, and, if possible, secure their interment in Westminster abbey. Whitefield's skeleton is still unburied. It lies in a tiny crypt beneath the pulpit of the Old South Presbyterian church, Newburyport, Mass., exposed to view through a glass-topped coffin. Mr. Belden has made this position abundantly clear in his recent volume, "George Whitefield—the Awakener," to which the premier of Great Britain contributed an eloquent foreword. But, after all, some are asking if the western shore of the Atlantic, the land of his remarkable itinerary, has not the larger claim on Whitefield?

* * *

**Modern Substitutes For Christianity**

At the Collegeville summer assembly Mr. Belden lectured on "Modern Substitutes for Christianity." He dealt trenchantly with "Agnosticism," the tap-root of most other substitutes, passing on to "Humanitarianism," religion without God, Julian Huxley's position, then "Religion Without Christ," theistic substitutes, and finally "Morality Without Religion," Walter Lippmann's position. These lectures have received wide appreciation. President Omwake, of Ursinus college, presided over these assembly sessions.

Mr. Belden has also been addressing ministers on the British Christian Socialist crusade, of which he is the free church vice-president. He tells how 100 British ministers in this are cooperating with a group of Christian labor members of parliament.

* * *

**Preaches on Machine Civilization**

Dr. Ray Freeman Jenney, of Syracuse, N. Y., returning to be guest preacher last Sunday at the Arch Street Presbyterian church, raised this timely query: "What can we say of a civilization that because of its machinery and its worship of the god, machine, is continually dumping human beings over to the already huge heap of the unemployed with this hypocritical phrase, 'technological unemployment,' which means the steady and increasing displacement of men in nearly all walks of life from the factory to the home by either new machinery or the improvement of existing machinery?" "A day of adversity," Dr. Jenney declared, "may be a day of opportunity when we can build a new earth."

* * *

**Returns from Holy Land Tour**

Home from his ten weeks in the Holy Land, Dr. Milton Harold Nichols finds on warm summer Sunday evenings his Arch Street Methodist Episcopal church filled even to both galleries. Polished, popular and dramatic in homiletic style, his sermon the other Sunday evening on "The Second Mile" was an effective blend of the ethical, social, and evangelistic—three notes not always combined in the pulpits of our strategic metropolitan centers.

* * *

**Down by the Sea**

Many Philadelphians find re-creation as well as recreation along the New Jersey coast. At Ocean Grove, where Dr. Charles M. Boswell presides, District Superintendent F. A. DeMaris teaches the large auditorium Bible class, and Gypsy Rodney Smith, of Cambridge, England, who will be in Philadelphia for a fall campaign, is the camp meeting preacher.

At Ocean City President W. Elwell Lake and Superintendent W. K. Fisher have arranged an attractive program for the tabernacle. The Lutherans hold their Sunday evening services in the Strand theater along the boardwalk.

* * *

**And So Forth**

Under the capable leadership of Miss Lucy C. Main daily vacation Bible schools have been held in 96 Baptist churches.

Each Sunday during the summer school session of the University of Pennsylvania the Christian association there has stressed one of the campus churches.

Coming from the Fairview Community Baptist church of Camden, N. J., Rev. Thomas M. Martin will on Sept. 24 be installed as pastor of the Allegheny Avenue Baptist church.

Exceeded only by Jersey City and Washington, according to the Wickersham commission, this city spends $8.75 per capita for law enforcement, which according to Director of Safety Schofield is $1.25 too high. Last year's total here was $17,069,364. Verily, the kingdom of evil is a costly usurper. How much is spent here for the kingdom of God?

CHARLES DANIEL BRODHEAD.

# Koreans Aroused Against Chinese

**Koreans, Chinese and Japanese in Riots —Methodists and Presbyterians Fight Communism**

*(Correspondence from Korea)*

SORAI BEACH, Aug. 6.—Your correspondent in Japan, with his family, is spending a few weeks this summer in Korea, and will attempt to report on things as he sees them in this interesting peninsula.

The most commanding item of interest at present is the recent clash between Koreans and Chinese both in Manchuria and here. The difficulty started in Manchuria when Chinese farmers forcibly protested against the intrusion and competition of Korean peasants. In retaliation against such discrimination infuriated mobs of Koreans took vengeance on unprotected Chinese in Korean cities. In Pyeng Yang alone 95 Chinese men, women and children were massacred in cold blood, and elsewhere the situation was equally frightful, though less destructive of life. The Japanese government is involved, in that (1) it is accused of giving tacit support to the settlement of Korean farmers and laborers in Manchuria, and (2) police protection was not given the Chinese living under the Japanese flag in Korea. In fairness to all it should be said that, except for the capital city of Seoul and here and there in military posts, the number of Japanese gendarmes is altogether too few to quell such a riot, that as soon as the seriousness of the situation was understood order was established, and that Japan has arrested the leaders of the massacre for punishment and has assured the Chinese government of willingness to indemnify for losses when the facts have been fully established. Nevertheless the situation is a serious one, and reveals the extent to which nationalism has developed in the erstwhile somnolent orient.

* * *

**Korean Methodist Church Off to Good Start**

The newly organized Korean Methodist church in June held its first annual conference session under the new regime. Bishop or, rather, "Superintendent" Ryang acquitted himself most creditably both as parliamentarian and as spiritual leader, there being no foreign ecclesiastics present to either aid or embarrass. The finest of attitudes was displayed, however, toward the missionaries, five out of the twenty-odd district superintendents selected being Americans; and this in spite of the fact that in preparation for the creation of a genuinely Korean church last year all Methodist Episcopal missionaries had relinquished administrative posts in favor of native leadership. Another progressive move at the conference was the ordination of eight women as ministers of the gospel on an exact level of equality with their brother pastors. These were all foreign women, and it remains to be seen what

will be the outcome when Korean women present themselves for ordination and appointment. Nevertheless the church is starting out right, and praying for grace equal to its opportunities. The membership of the Korean Methodist church is approximately 25,000.

* * *

**Taking Stock of Christian Forces**

It is hard to tell just to what extent Korea has been evangelized. A Japanese gentleman recently told his traveling companion on the train, the writer, that he thought about half of the Korean people were Christians. This is clearly far from true. Nevertheless, none can deny that the Christian religion is a vital, indeed an increasingly potent, factor in the lives of the Korean masses. The extreme poverty, superstition and ignorance of the Koreans, together with the fact that there exists no such traditional loyalty to other well-organized and functioning faiths, as in the case of the Buddhists and Shintoists in Japan, has given the Christians a peculiar advantage in Korea which the churches have not been slow in grasping. Statistics of well established evangelizing agencies give the total number of Korean communicants as approximately 260,000. In proportion to the population that is about three times the membership of the churches in Japan.

* * *

**Communist Gospel Is Common Foe**

Just now Korea is being invaded by another gospel, that of Marxian communism. The Japanese government a few days ago released the news that raids on communist headquarters throughout the peninsula during last May and June had produced 300 dangerous characters who were immediately arrested. That this is an adequate way to deal with such disturbances in a subject nation few are assured, but there is plenty of evidence that these fomenters of trouble are inspired from Moscow, some of them indeed being graduates of soviet universities. And a society based on privilege and fear knows only one way to handle those who disturb the status quo.

* * *

**Presbyterians Strong; Battling Leprosy**

The Christians, however, persist in believing they have a remedy for the ills of Korea and of all the world. The Presbyterians especially are concentrating their efforts on the evangelization of Korea; there are at least four varieties of Presbyterian missionaries in the land: "of U. S.," "of U. S. A.," Canadian and Australian. While decidedly conservative in theology, they do have a program of social amelioration. Their hospitals are models of efficiency and helpfulness, and not least important among these are the three leper hospitals, to whose work added significance has recently been given by recognition by the empress-dowager of Japan and the Japanese government. The government now proposes to spend $15,000,000 or more over a period of years in the eradication of leprosy, and in Korea at least there is some recognition of the need for ministering to the spirits as well as to the tortured bodies of these unhappy outcasts. In such service, needless to say, Christian doctors and missionaries are more effective than political appointees of the Japanese government, and the Presbyterians are keenly alert to their God-given opportunities in Korea. Any future united Christian church of Korea must inevitably and should undoubtedly have a strong Presbyterian flavor in theology and in type of organization.

T. T. BRUMBAUGH.

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**Bishop W. M. Brown Asks for New Heresy Trial**

The Living Church, Episcopal weekly, reports that Dr. William Montgomery Brown, once bishop of the diocese of Atlanta, who was deposed for heresy at the general convention of the church held in New Orleans in 1925, is now appealing for reinstatement and restoration. Bishop Brown holds that there has been a growth in modernist belief since the time of his trial, and maintains that if a vote were now taken by the house of bishops, statements which were called heretical in 1925 would be passed as permissible in 1931.

**Wife of Bishop Bristol Dies in Washington**

Mrs. Nellie F. Bristol, wife of Bishop Frank M. Bristol, for many years Methodist pastor in Chicago and Washington, D. C., and who served as bishop in the Omaha area and in Brazil, died at her home in Washington, D. C., Aug. 28, at the age of 73. Bishop Bristol is now in his 80's.

**Dr. Oxnam Goes to Japan This Autumn**

Pres. G. Bromley Oxnam, of DePauw university, will make a five months' trip to Japan this fall, in company with Dr. John R. Mott.

**Dr. E. S. Ames to Broadcast Psychology Of Religion Course**

Dr. Edward Scribner Ames, of the University of Chicago, will broadcast over Station WMAQ his course on "The Psychology of Religion," from Tuesday to Friday inclusive, at 8 o'clock, beginning Oct. 6. Dr. Ames has been spending the summer in Europe.

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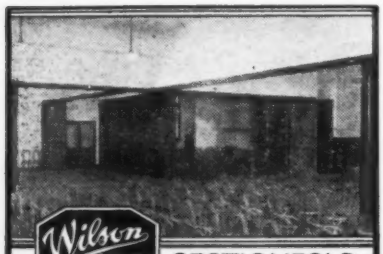


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# Protest Is Labor Day Keynote

**Revival of A. F. of L. Celebration Centers Attention on Unemployment—Tragedy Shows Women's Peril**

*(Correspondence from Chicago)*

CHICAGO, Sept. 7.—Celebration and protest feature Labor day in Chicago. The 50th anniversary of the organization of the American federation of labor calls for a jubilee celebration, and widespread unemployment provokes protest. So both are being emphasized in the first Labor day parade held in this city since 1921, and the following ceremonies at Soldiers' Field. 40,000 marchers are expected to line up in the parade. The great feature of the day's celebration is to be an address by Gov. "Alfalfa Bill" Murray, of Oklahoma, whose victories in the wars of the bridges and oil wells have brought about a notable change in the character of newspaper correspondents' stories about him. Presidential possibilities are hinted. Other speakers on the program are former Governor Edwin P. Morrow of Kentucky and Frank Morrison, secretary of the American federation of labor. In a Labor day message to the local federation organ Mr. Morrison asks for a revival of the sacrificial spirit of the trade union pioneers.

* * *

**Protecting Older Unattached Women**

The tragic fate of a Park Ridge widow and her three children at the hands of a murderous operator of a matrimonial bureau has forced upon public attention the problem of the older unattached woman, and the need of effective agencies to which she can turn for counsel and aid, or through which she can obtain the social fellowship essential to normal life. Old fashioned neighborliness, which meets the need far better than anything else, does not thrive in the modern urban, or even suburban, area. It is a difficult problem, and perhaps no social organization is possible which will prevent all such tragedies.

The churches, unquestionably, have a great opportunity for service here, if they can make a sufficiently effective appeal and can build such a fellowship as, ideally, they represent. "All lonely persons," said Joel D. Hunter, in discussing the problem, "and indeed all of us who are physically able to go about, need to go some place, whether church, settlement, or club, where each can become a natural member of some group." But this event has served to bring to attention a wider range of need than that of such persons as the victims of this horrible plot. It is being pointed out that, in the present depression, all unattached women are in great peril. Mrs. Irwin McDowell, chief of social service in the municipal courts, is quoted as saying, "There is going to be a very serious problem this winter to find shelter for the unattached woman without children, especially colored women, and we may see women sleeping in police stations."

* * *

**And So Forth**

Bishop Burton J. Vincent, of the Free Methodist church, who died in Evanston last Friday, will be buried tomorrow. The service will be held in the Evanston Free Methodist church. Bishop Vincent was 54 years of age, and had served as editor of Sunday school publications and president of seminaries of his denomination as well as pastor.

Rev. George McGinness, a former pastor of Millard Avenue Baptist church, died in LaGrange, Ill., last week, where he had made his home since removing from Chicago in 1925. Mr. McGinness' most recent service in Chicago was as superintendent of the northern district of the Illinois Anti-saloon league.

Schools open tomorrow, and the teachers are going back to work without having received any real money for their services since last April. Those who would accept it have been paid in scrip, but they find in the stores that scrip is not legal tender.

Construction has begun on a new concrete and brick fireproof structure for the Lake Bluff orphanage, to be used by the pre-school group of children. It will be known as the Ann M. Swift memorial hall, and is being given by Mrs. Swift's children in memory of their mother. Mrs. Swift was the donor of Swift hall, the divinity school building of the University of Chicago.

CHARLES T. HOLMAN.

**Death of Father O'Callaghan, Total Abstinence Leader**

Rev. P. J. O'Callaghan, president of the Catholic Total Abstinence Union of America, was found dead in his bed at an inn in Torrington, Conn., Aug. 11. He was 65 years of age. Father O'Callaghan was editor of the Catholic Temperance Advocate, official organ of the Abstinence union.

**Three Faiths to Meet in Washington Next February**

Everett R. Clinchy, who is directing—under the auspices of the National Conference of Jews and Christians—a series of regional meetings of the seminar type with their aim "to moderate and finally eliminate a system of prejudices which we have in part inherited," announces that a national conference of Protestants, Catholics and Jews will convene in the Hotel Willard, Washington, D. C., Feb. 2-3 of next year. This seminar, to which people from all parts of the country are invited, will have as its general subject "Religious Freedom and Mutual Understanding." Prominent speakers will address the general sessions, but most of the time will be given to discussion groups in which representatives of the free faiths will meet at round tables to consider conflicts in their community situations.

**Father Coughlin Is Off Columbia Radio Chain**

Rev. Charles E. Coughlin, "Little Flower" priest of Detroit, whose radio sermons were reported to draw about 400,000 letters a fortnight, will not speak over the Columbia chain this year. According to a radio writer of the International news service, "Father Coughlin's speeches were so strong that they occasionally agitated his more conservative brethren, and once Columbia gestured toward canceling his contract."

# Glasgow Fights for Free Speech

**Tramp Preachers in the Limelight—Dr. James Black Declines Call to American Churches**

*(Correspondence from Scotland)*

SHETTLESTON, GLASGOW, Aug. 15.—Glasgow has been treated all summer to a free speech campaign. London has its Hyde Park Corner, and Edinburgh has the Mound, adjoining Princes street, where anyone can speak on any subject at any time, but Glasgow has no similar spot. Glasgow Green used to be open for such meetings, but during the war restrictions were imposed. For one thing, Glasgow is industrial and its proletariat is sometimes unruly and usually acid; for another, Glasgow Green adjoins Slumland, as Hyde Park Corner does not; for a third thing, there is a large Irish population in Glasgow, and many of the Irish were bitter against the war. After the war, the restrictions were relaxed. But in 1923 Glasgow Green became a great rendezvous where bookmakers met their clients, and where racing tips were sold. As an aid in enforcing the anti-betting laws, restrictions were once more put in force by the city government. No one could speak there, or hold a meeting, or take a collection without a permit from the public parks committee of the town council. This condition reigned until this year. Nobody worried much about it, because permits are granted very freely and without much question.

* * *

**Tramp Preachers Hold Meetings Without Permission**

The issue has become acute through certain tramp preachers conducting meetings without permits. It is rather ironical that Glasgow's motto should be "Let Glasgow flourish by the preaching of the word" (although it is usually abbreviated to the first three words); and then that men who preach the word should be arrested and thrown into jail! A police sergeant asking one of the preachers for his permit, the preacher produced a New Testament and said, "This is the permit I have from the Lord." The question really hinges on whether a community needs to make restrictions about public places or not. Apparently it was necessary in 1923; it may not prove so now if the experiment of complete freedom is tried again. Mr. McGovern, our Shettleston m. p., was the center of a most rowdy and disgraceful scene in the house of commons (as mentioned by Mr. Shillito in The Christian Century of July 29) over this very point. He seems to have the old suffragette idea that any extravagant and bad-mannerly conduct is justified in a good end, and he apparently acted under the delusion that the tramp preachers had applied for permits and been refused, whereas they never applied at all. Had they applied, they would certainly have been granted permits. They are either extreme individualists, who see no necessity for laws, or else are more interested in civic liberties than in what is usually thought of as the heart of the gospel.

Ever since the issue was raised, the tramp preachers, Mr. McGovern, and representatives of the Glasgow free speech council of action have spoken each Sunday at public places in the city. The police have been busy taking names and addresses. Ten of the leading offenders were tried this month in police court. There were extraordinary scenes in the court room before the trial commenced. The tramp preachers brought a triple cross with them. This was ordered removed, and there was a scuffle over it. One of the preachers led the public in singing "Fight the Good Fight," "Stand Up for Jesus" and "The Red Flag." Finally the public benches had to be cleared. Pickering, the first man tried, was fined £3, with the option of 20 days' imprisonment. He is now in jail for the third time. The rest all received the same sentence, but one of them has appealed to the high court of justiciary, so none of them has been imprisoned until this re-trial in November. Last Sunday the police did not take any names of offenders, and it looks now as though the city bylaw may be changed, and absolute free speech allowed once more.

* * *

**Dr. James Black to Remain in Scotland**

Scotland had a few weeks of anxiety as to whether she was going to lose her premier preacher, Dr. James Black of St. George's West, Edinburgh, who had been called to the Marble Collegiate church, New York; and also, rumor had it, to another prominent New York church. At the close of the morning service on July 12, he announced that he had sent a cable declining the invitation to America. This statement was greeted with fervent exclamations of gratitude, women broke down completely under the emotion following their relief, and the congregation burst into loud and prolonged applause. Probably never in the history of that congregation, and seldom in Scottish Presbyterianism, have people clapped in a service of worship, so this was really a great demonstration for reserved Scotland. Dr. Black has been in Edinburgh for 24 years, the last 10 of which have been spent in this church.

General Dawes is to visit Kirkcudbright (pronounced Cuckoo'bree!) Aug. 27 for the opening of the Cochran memorial gymnasium, gifted at a cost of $50,000 by Mr. Thomas Cochran of New York. At the close of the ceremony, the freedom of the burgh is to be conferred on him. Mr. Cochran would have received a like honor had he been able to attend.

Rev. Rudolf Otto of Marburg has been appointed Gifford lecturer at Aberdeen for 1932-34.

MARCUS A. SPENCER.

**Protestant, Jew, Catholic, Agnostic, Discuss Religion on Chicago Platform**

At Orchestra hall, Chicago, on Oct. 12, representatives of the Protestant, Jewish, and Catholic faiths, also an agnostic, will present statements of their views. Dean C. W. Gilkey will state "Why I am a Protestant"; Dr. John A. Lapp, of Marquette university, will discuss "Why I am


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a Catholic"; Rabbi Solomon Goldman, of Congregation Anshe Emet, Chicago, will speak on "Why I am a Jew"; and Clarence Darrow, free thinker, will conclude with a statement on "Why I am an Agnostic." There will be rebuttals, and no decision of judges; the meeting is planned as a demonstration of tolerance in the field of religious thought. Dr. A. Eustace Haydon, of the University of Chicago, will preside at the symposium. Similar meetings have been held during the past year in Pittsburgh, Cleveland, Washington, Baltimore, New Orleans, St. Louis, Minneapolis and other cities, and have been largely attended.

**Death of Dr. J. A. Faulkner, Drew Professor**

Dr. John A. Faulkner, for the past 34 years professor of church history in Drew seminary, died at his home in Madison, N. J. Sept. 6, following a gradual decline in health. He was 75 years of age. Dr. Faulkner was a graduate of Drew, and continued his study at Andover, and 20 years later attended the universities of Leipsig and Bonn. Dr. Faulkner was an ordained minister of the Methodist church, and for 11 years was a pastor. A number of books came from his pen, among them lives of Cyprian and Erasmus and the book on "The Methodists" in the "Story of the Churches" series.

**Seventh Day Baptists Ask for Rehearing of Macintosh Case**

The general conference of Seventh Day Baptists in session at Alfred, N. Y., Aug. 18-23, passed a resolution asking for a rehearing of the Macintosh case, on the ground that "our nation must not put itself in the position of demanding that incoming citizens give up the right to be conscience-led when by the constitution, by legislative enactment, and by the Kellogg-Briand treaty, this very thing is safeguarded and encouraged for native-born citizens."

## NEW YORK CORRESPONDENCE

(*Continued from page* 1150)

it has been difficult and in some cases impossible to have the usual program. Particularly do we regret the fact that so many children could not get away into the country as planned. It will probably be necessary also in many cases to delay the reopening of Sunday schools as the city authorities are doing with the public schools. However, as the state commissioner of health says, the children are often safer in school than out of it, for parents not infrequently keep the children from school only to send them into a crowd some other place. It is most encouraging today to note that the disease here now seems to be checked.

* * *

**Bishop McConnell Issues Call to Prayer**

In connection with the Labor Sunday message of the Federal council of churches an inspiring call to prayer has been issued by its president, Bishop McConnell. This call as well as the message point to the need for building an economic order more in harmony with the spirit of Christ. As Dr. McConnell truly says, "It is not for a return of prosperity in the old sense that we should pray. God forbid. Our prayers must not be selfish petitions for our own individual and material success. The blessing which we seek from God must rather be the coming of a new spirit into society which will be concerned for the common good, and will make brotherhood and justice fully prevail in our economic and industrial life."

EDMUND B. CHAFFEE.

## BOOKS RECEIVED

A Fortune to Share, by Vash Young. Bobbs-Merrill, $1.50.

Studies in Religious Education. Edited by Philip H. Lotz and L. W. Crawford. Cokesbury, $3.50.

Marked Trails for Girls, by Grace Sloan Overton. David C. Cook, no price given.

The Walking Corpse, by G. D. H. and M. Cole. Morrow, $2.00.

Black Daniel, by Honore W. Morrow. Morrow, $2.50.

The Kinsmen Who Know How to Die, by Sophie Botcharsky and Florida Pier, $3.00.

The Adventures of Mankind, by Eugen Georg. Dutton, $5.00.

Try All Ports, by Elinor Whitney. Longman's, $2.00.

Enchanted Avenue, by Constance Robertson. Longman's, $2.00.

Martin Bucer, by Hastings Eells. Yale Univ. Press, $5.00.

Stormers of Heaven, by Solomon B. Freehof. Harper, $2.00.

Is the Christian Church Necessary? by G. Norman Robins. Williams & Norgate, London, 7/6.

Christ's Message to Us Today, by Pat McCormick. Longman's, 80 cents.

Open Doors in Religious Education, by John W. Suter, Jr. Smith, $1.25.

Jesus and Judas, by S. Pearce Carey. Smith, no price given.

The Parables of Jesus, by George A. Buttrick. Smith, $1.00.

The Making of the Christian Mind, by Gaius Glenn Atkins. Smith, $1.00.

Laughing Lad, by Helen Coale Crew. Century, $1.75.

Barnegat Ways, by A. P. Richardson. Century, $2.00.

The Hermit of Honey Hill, by Merritt Parmelee Allen. Century, $2.00.

The Taproot of Religion and Its Fruitage, by Charles F. Sanders. Macmillan, $2.00.

The Natural and the Supernatural, by J. W. Oman. Macmillan, $3.00.

Basque People, by Dorothy Canfield. Harcourt, $2.50.

War and Peace, by Leo Tolstoy. Modern Library, $1.00.

The Personality of a House, by Emily Post. Funk & Wagnalls, $4.00.

My United States, by Frederick J. Stimson. Scribners, $3.50.

The Children's Bible, edited by Sherman and Kent. Scribners, $2.50.

The Bible in English Drama. Annotated List of Plays compiled by Edward D. Coleman. New York Public Library, $1.00.

When the Swans Fly High, by F. W. Boreham. Abingdon Press, $1.75.

Hills to Climb, by Abraham J. Feldman. Beth Israel Pulpit, Hartford, Conn., $1.50.

Portrait of a Carpenter, by Winifred Kirkland. Scribners, $2.00.

As a Jew Sees Jesus, by Ernest R. Trattner. Scribners, $2.00.

The Golden Road in English Literature, by Amy Cruse. Crowell, $3.50.


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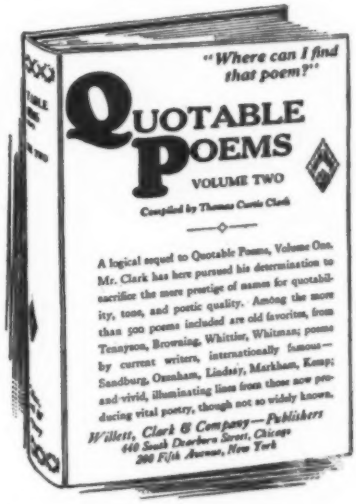
# "As wide as life

and as rich as the intricate patterns of human experience"—

*says* WINFRED ERNEST GARRISON,
Literary Editor of
The Christian Century

## *of* QUOTABLE POEMS Volume II

*Compiled by*
**Thomas Curtis Clark**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